

A Plain and Necessary
CONFUTATION
 Of divers gross and
Antichristian Errors,

DELIVERED
 To the *University* Congregation,
 The last Commencement, Anno. 1653.
 By Mr. Sydrach Simpson, Master of Pembroke
 HALL IN CAMBRIDGE.

*Pergratior est veritas quam eloquentia, potior spiritus quam ingenium, maior
 fides quam eruditio: & ut Paulus ait, Status Dei sapientius est ho-
 minibus. Luther. Epist. ad Caspar. Bormerum Profes. Lipsens.*

*Nec est istud veritas sed fides; nec, inconsideratio sed ratio; nec, furor sed
 fiducia. Hilarius lib. contr. Constantium Augustinum.*



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Gal. 2. to whom (according to his zeal, and the
present occasion) he gave no place by inspection, no not
for an hour, that the Truth of the Gospel might continue
with the Galatians; and though those brethren
seemed to be somewhat, yet said Paul, what ever
they are, it makes no matter to me, seeing God accepteth
no man's person: And so notwithstanding their re-
bution, he did not spare them. Yet let them consider
how Paul at Antioch withstood Peter to the face
for dissimbling with the Jews in the case of the Gen-
tiles, and for not walking uprightly according to the
Truth of the Gospel: wherefore Paul did doublet and
triple reprove him before them all. For no true
believer is to keep silence, when the Doctrine of the
Gospel



An *Apologie* to the Reader,
touching the following Reply to
Mr. *Sydrach* *Simpsons* Sermon.



Fit shall seem *grievous* to any, that I have dealt thus *freely* and *plainly* with Mr. *Sydrach* *Simpson*, one of the first *pastors* of an *independent* Congregation in *England*; let them consider how *Paul* dealt with those *Brethren* *Gal. 2. to whom* (according to his *Zeal*, and the present occasion) he gave no place by *subjection*, no not for an hour, that the *Truth* of the *Gospel* might continue with the *Galatians*; and though those brethren seemed to be somewhat, yet saith *Paul*, what ever they are, it makes no matter to me, seeing *God* accepteth no mans *Person*: And so notwithstanding their *Reputation*, he did not spare them. Yea, let them consider how *Paul* at *Antioch* withstood *Peter* to the face for *disssembling* with the *Jews* in the case of the *Gentiles*, and for not walking uprightly according to the *Truth* of the *Gospel*: wherefore *Paul* did *publicly* and *sharply* reprove him before them all. For no true believer is to keep silence, when the *Doctrine* of the

Gospel is corrupted by the Doctrines of men, or to be modest in this matter. Wherefore I was compelled to speak thus plainly to him, for his gross prevarication in the things of God; and I am well satisfied in my conscience in the discharge of my duty, whatever shall be the censure of carnal Christians, who have no true sense of the Glory of Christs Gospel, or of the profit of his People, whom yet Christ so loved, as to lay down his life, and to be Crucified for them.

Again, if it shall offend any that I deal thus roundly against Humane Learning; Let them know, that I am not against Humane Learning upon all accounts, but do allow Humane Learning (so it be sober and serious) in its own place and sphere, as well as other Humane things: But I do oppose it as it is made another John Baptist, to prepare the way of Christ into the world, or to prepare the worlds way to Christ: And also, as men make it necessary, for the true knowledge of the Scriptures; Yea, the very Unction for the Ministry.

And herein, according to the grace of Christ, I both do and will contend against it for ever: Seeing Humane Learning mingled with Divinity, or the Gospel of Christ understood according to Aristotle, hath begun, continued, and perfected the Mystery of Iniquity in the outward Church. Wherefore I do in all boldness appear for Christ the wisdom of God, against Humane Learning the wisdom of the world; knowing assuredly that he is as very Antichrist who opposes Christ as the Wisdom of God, as he that opposes Him as the Power and Righteousness of God: and men may as well bring into the Church of God another Righteousness then Christ, and another Power then Christ,

Christ, as another Wisdom then Christ. Wherefore, as they who bring in Humane Righteousness, that is, civil or moral Righteousness, or any Works or Duties of men for Righteousness, into the Church of Christ, they are true Antichrists in so doing, seeing herein they are contrary to, and do oppose Christ the Righteousness of God: And as they who bring in Humane Power, or the Secular Arm into the Church of Christ, to do, or leave undone, to reward or Punish, to promise or threaten, to encourage or discourage by that, they are true Antichrists in so doing, seeing herein they are contrary to, and do oppose Christ the Power of God: So also they that bring in Humane Wisdom, or the Learning and Philosophy of men into the Church of Christ, they also are true Antichrists in so doing; for herein they are contrary to, and do oppose Christ the Wisdom of God. For Christ is, and is to be the only Power, the only Wisdom, and the only Righteousness in the Church of God: And he that brings in any other Power, Wisdom or Righteousness, besides Christ Himself, that man is in very deed Antichrist. And in this matter also, it was necessary that I should be bold for Christ against Antichrist.

3. Again, if any shall be offended that I speak thus freely against the Universities, which are of such honorable esteem everywhere in the Nation, especially with the Ignorant and Vulgar people, and with men of all sort, who have not the right Knowledge of Christ and his Gospel (wherein are so contained all the Treasures of Wisdom and Knowledge, that no part of this Treasury is left out thereof, to enrich Heathenish Philosophy withall, which by the Gospel is left as a desolate thing, empty and destitute of all true Wisdom

and Knowledge) I say, if any think that I have too deeply censured these Universities; let them know, that I have done in this matter but as Wickliff, Hus, Luther, and several others, holy men of God, and happy Instruments in the hand of Christ have done before me. As for instance;

Wickliff terms the Universities, *Castra Caimitica*, Cains Castles; *Synagogas Satanae*, the Synagogues of Satan, and affirms they were never Ordained or Instituted by Christ.

John Hus, (or Otho Brunfelsius, if he set out the Contents of the Chapters) calls them *Satrapas Antichristi*, the Lieutenants of Antichrist.

Luther in his book *Contra Ambrosium Catharinum*, shewing out of Daniel the Prophet, that Antichrist is *Rex facierum*, the King of faces, or appearances, he affirms that the Universities are one of those faces of Antichrist, and that they are very comely or sightly to look on, and yet indeed are a very chaos and open gate of Hell, and that in these the most choise youth of Christian people are prostituted, and are cast into the open throat of Hell; And that in these Aristotle is read, whereby the wits of Christian youth are possessed & busied with Humane & Heathenish Learning; Tea, are quite blinded and oppressed with it.

He saith also, that the Universities are the *Woe*, that the fifth Angel (mentioned Revel. 9.) brought upon the earth: and that who ever it was that did first institute and confirm Universities, he was a star fallen from Heaven to Earth: to wit, from the Gospel of Christ to Humane Learning.

And in his Exposition on Psal. 22. he calls the Universities the Mothers of Learned men, the Gates of Hell, and saith, they are called (*Schola*, i. e. *Ludi*) Schools,

Schools, that is, Flays by a fatal name, seeing they make sports with the Scriptures, and cast lots upon them, as upon the Garments of Christ, every one dividing to himself a share of them, according to his own humane and Philosophical apprehension. And he saith, that the Doctors of these Universities are by the same providence called Doctores Scholastici, i. e. Ludicri, vel Illusorii: School-Doctors, that is, mocking or May-game Doctors.

Again he saith, those most glorious Mothers of Studies, the Universities, stink before God with most loathsome abomination.

These Universities are those Antichristian Souldiers, who put a Reed into Christs right hand instead of a Scepter: and this reed is Philosophy, that vain deceit, or as the Apostle elsewhere terms it, the Operation of Error: by which Philosophy (saith he) the unhappy people of Christ began to be governed, that is, to be seduced, and to be led away from the Gospel of God. And this vain Reed they put into his right hand, by preferring Learning before Godlinesse, saying, (according to their usual manner of speaking) he is a Learned and a goodly man, hereby making Learning to take place of Godlinesse. And yet this Philosophy is nothing but a weak Reed, which counterfeits a Scepter, rather then represents it, and so is nothing but vain deceit, for there is nothing propounded in such Doctrine but vanity and lying, though under the title of Knowledge and Religion.

[In a word, he calls them Antichristi Lupanaria, the Stews of Antichrist.

Melancthon also terms the Universities, Domos mendacii, Houses of lyes, and saith, it is manifest that

Ommes Scholasticas esse hereticas, vel Theologia Scholastica arguit.

Melanct. in Apol. pro Mart. Luther.

they are all heretical by their School Divinity, which all the Schools in Europe have received from the University of Paris, and are thereby infected with heresy, and he saith, the students in the Universities, are not the people of the Gospel, nor yet of the Law, but are the people of Aristotles Morals.

And thus it is manifest that others have spoken freely and sharply against the Universities before now. And therefore wise and Godly Christians will have no just cause to be offended at any, who have spoken in like manner, having the same cause.

Object. Now if any shall object, that they all speak against Popish Universities, and that our Universities are otherwise, now when they were then, and so there is not the same cause to speak against them now, as there was heretofore.

Ans. To this I answer, That though the outward form of Popery be taken away from them (as also from the rest of the People of this Nation) God having put in into the hands of the Civil power to reject it, after the light of the Gospel had begun to shine to them, yet are the heart, bowels, bones, marrow, sinews and blood of the Universities, the self-same now as heretofore, and though the outside of it hath passed under a very little change, yet the inner parts of it remain as before, in the full strength of Antichrist's Kingdom, and that without any alteration at all. For the self-same Statutes of the Universities and Colleges still remain with them in force, which were at first given to them by their Popish Founders, through the help of Antichrist, and these Statutes are of such Authority with them, that they depart from the Rule of Christ's Gospel, to walk by the

the rules of sinful men, for worldly stipends and rewards. Farther, the same Philosophy or Heathenism, and the same School-divinity or Antichristianism, are yet instilled into the youth and students, as were many hundred years ago, in the darkeſt times of Popery; and theſe things are all in all in the Univerſity Learning and Education, inſomuch that no man is of any eſteem and reckoning with them, know he the Goſpel of Chriſt never ſo ſoundly and truly, if he be not (as they ſpeak) a good Philoſopher, and School-divine. So that the Univerſity for its inside is the ſelf ſame now, as it was in Wickliſſ, Hus, or Luthers time, being informed and poſſeſſed with the ſame Heatheniſh and Antichriſtian Doctrine, now as then: Yea, many of the ſelf ſame outward and Antichriſtian forms and follies ſtill remain with them, more then with any other people in the Nation again, even to their Hoods, Caps, Scarlet Robes, Doctoral Rings, Kiſſ, Gloves, their Doctoral Binde and Maſques: neither could they ever yet to the day find in their hearts to lay aſide their very Prebendary; which is ſome notable Mark picked out of the Univerſity, and brought forth in the preſent of all the Maſters, Students, Scholars, and all the great reſort of Miniſters and People at their publick Commencement, to make ſhipwrack of Faith and a good conſcience before them all; and in open deſpight of the Goſpel, which ſtands in Faith and love, to abſe and deride; and yet, and reproach all ſorts of perſons, of all ages, ſexes, profeſſions, and this preſently after their Divinity Act, which is a wickedneſſe the very Heathen would be aſhamed of, and which plainly declares what kind of Divinity is taught and learned in the Univerſity, which can endure.

dure, allow, countenance, and be merry at that which so highly contradicts Gods Word, and grieves his Spirit: yet because it makes them merry after a full dinner, and puts more joy into their hearts then the holy Scriptures, they could hitherto dispense with all to this day.

And so however Religion for the outward form, hath been much reformed in these Nations: yet the Universities as the strongest Holds that Antichrist hath had amongst us, have still remained much what the same, not only as to the inward substance of all things, to wit, their Statutes, Philosophy and Divinity, but also in a great measure to their outward forms, as they were in their first Antichristian Institution.

Wherefore it was necessary also, that I should be plain and free for Christs sake and his Churches, against these (as Luther calls them) stews of Antichrist, and dens of Thieves, who have been, and still are the constant and fruitfull seed of Antichrists Kingdom in the world, out of which it might suddenly on all occasions and opportunities grow up afresh, how greatly soever it had been before wasted and destroyed among the people, by the clear word of God and his mighty Providences and Works accompanying it.

Now as it was necessary this work should be done, so through the Grace of Christ was I made willing to do it, seeing no body else more fit and able did appear. And well knowing, that he that provokes the Universities and Clergy against him, provokes Principallities and Powers, and the Rulers of the Darknes of this world against him; as is evident in the example of Wickliff, Hus, Luther, Tindal and others: I have therefore

Therefore according to *Christs* Counsel, *sat* down and counted the cost of this undertaking, and after all do say, the Lord is on my side, I will not fear what man can do unto me. And so I commit thee *Christian Reader*, to that *Grace* which is from God, to keep thee in this new hour of *Temptation*, if the Lord suffer it to come forth upon the earth.

4. Again, if any shall *Object* in reading this *Reply*, that I, my self make use of *Humane Learning*, whilst I speak against it.

I Answer, what part of *Philosophy* is here made use of? or who of the *Heathens* are here quoted? I have chiefly made use of the *Testimony* of some faithful *Christians*, who have lived in several ages, and yet have all witnessed by the same Spirit, the same Truth. And it is no more *Humane Learning* to quote *Believers* in the Church since *Christ*, than to quote the *Patriarchs* and *Prophets* before *Christ*, or the *Apostles* and *Evangelists*, which immediately followed him.

5. And last of all, If any say, I my self relate to the *University*, why then do I speak against it thus?

I answer, that I neither do, nor will relate to the *University*, as it is polluted with any of the *Abominations* herein mentioned: But as by the *Providence* of God alone, I have been brought to that Relation in which I now stand, and continue in it, against the wills and workings of many, so through his good pleasure I will remain, till he shall otherwise dispose of me; and during my sojourning with them, I will not fail to resist against their evil, and to endeavor to win all those whom God shall persuade to receive his Truth, from *Heathenism* to the Gospel, and from *Antichrist* to *Christ*. Wherefore

Wherefore let none be offended that I am made willing to haue and part with my worldly accommodations for Christs Names sake; but let them rather praise the Grace of God, which hath enabled me to witness a good confession, what ever worldly disadvantage I might run into thereby. Wherefore welcome the Kingdom, Righteousness, Power, Wisdom, Word of Christ, though they swallow up all my earthly accommodations: For such love hath the Lord put into my heart, that I would not willingly conceal any thing of his most precious Truth, either to gain or to preserve to my self the whole World. And so Righteous Father, not my will be done, nor theirs, but Thy will be done in Earth as it is in Heaven.

FINIS.



Isa. 62. 1.

For Sions sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burns.



After *Syrach Simpson* the last Commencement preaching to the *University Congregation* in *Cambridge*, and to many others, especially *Ministers* there gathered together at that time, from several parts of the *Nation*, among other things, he let fall in that discourse of his, these gross and *Antichristian* Errors.

The Rehearsal of the Errors.

1. He brought in that *Scripture* 2 Kings 6. v. 1, 2. which was his Text: the words whereof are these, *And the Sons of the Prophets said unto Elisha, Behold now the place where we dwell with thee is too strait for us; let us go we pray thee unto Jordan, and take thence every man a beam, and let us make us a place where we may dwell: and he answered, Go ye. This Scripture he used to prove the Lawfulness and Religiousness of the profane Universities, and the usefulness and necessity of Human Learning to the Church and Ministry of the New Testament. And what the Scripture speaks of these Schools, he brought to countenance, encourage and justify these: adding,*

The Rehearsal of the Errors.

that if it were objected, *That that was the Old Testament*: He did answer, *That the old and the new were not distinct Testaments, but Administrations*: thereby holding forth, that the Universities now, are answerable to the Schools of the Prophets that were then; and that the Universities are as agreeable to the New Testament, as the Schools of the Prophets to the Old.

2. *That they who have endeavoured to pull down Schools, have alwaies been men who were found enemies to Religion.* So Julian the Apostate shut up the doors of the Schools, because he would have all Religion to go down.

3. *That the knowledge of heavenly things cannot come to us but by things on earth, and that all Divinity is swaddled in Humane Learning.*

4. *That Paul was brought up at the feet of Gamaliel, and that God took him so fitted, and made him an able Minister of his Church.*

5. *That mens hatred to God doth as well appear in their hatred to Humane Learning, as if they hated the Scriptures.*

6. *That if the Spirit teach without means, men may as well be without the Ordinances as without the Universities and Humane Learning.*

7. *That men now are not to receive the Spirit in that immediate way to understand the Scriptures in which it was given to them who wrote the Scriptures.*

8. *That men now are to get knowledge by studies and humane Learning, and not by inspiration.*

9. *That Humane Learning is as the outworks to the Fort of the Gospel, and as the outer Courts to the Temple of the Gospel: and so if you will keep the Fort well, you must keep the outworks strong; and if you will preserve the inward, you must look to the outward Courts.*

10. *But what is the bottom of all this (to wit, of some mens appearing against Humane Learning, as the unktion of the Ministerie, and against the Universities as the Fountain of the Ministerie) but this? that some say, They are one with Christ; and as Christ hath the Divine nature in him, so every believer hath; and he that hath God in him, need not go to any*

men to learn; whereas John 17. Christ speaks of believers as at an infinite distance from him: And if believers be so united to Christ as they say, they will follow, that Christ should not be the only begotten of God: and what Christ and we should be equal, and be our Lord & God: 13. 14.

11. *Tongues are the Cups in which Gall drinks to us.*

12. *We shall never keep up Religion; if we do not keep up Learning: but when Learning goes down, Religion goes down too.*

13. *Seeing Religious Foundations are so Ancient, then keep them up: Your Destruction will never be but from your selves.*

These Notes were take from Mr. Simpsons mouth, and delivered to me by an honest hand, and affirmed to be true for the substance of them; and I also heard several others who were hearers of that Sermon, relating the same things.

Now because I find that this Doctrine hath not only grieved the hearts of the faithful, but also strengthened the hands of the carnal and evil People: The things which he then delivered, being usually the thoughts of their hearts, and words of their mouths; I thought it my duty, being set in my place for the defence of the Gospel, to give a Publike Reply to such gross Errors so publicly delivered, to the danger of so many; and which one would never have thought should have proceeded from such a man; especially after the day of the Gospel hath so far dawned, and the Antichristian shadows are so far retreated and flown away.

And so I shall begin with the first of these Errors, and proceed in the Order in which they are set down.

I. ERROR.

He brought that Scripture, 2 King. 6. 1. 2. *Touching the Sons of the Prophets, asking leave of Elisha to go and build at Jordan, to prove the Lawfulness and Religiousness of the Universities,* 1. Error.

Universities, in their present Use and Customs, &c.

Answer.

Answer.
No Heathenish Learning was taught in the Church of God all the time of the Old-Testament.

To this I Reply, that there is a vast difference between these Schools, and these Universities, as in many other things, so chiefly in this; That in those Schools of the Prophets, named by him, the holy men of God freely taught the Youth, who came willingly to them to learn, especially in the corrupt times of Israel and Judah; I say they taught them only the Knowledge of the Books of Moses, and of the other Prophets then extant, and no Heathenish knowledge, or Disciplines of the Gentiles at all. And these kinde of Schools began early in the Church: For the Fathers before the Flood, and the Patriarchs after, all taught their Children, and Families the Word of God; And so each of their Families was such a School. And that we may not be at uncertainties in this matter, it is manifest what Doctrine they taught, by that which God himself saith of Abraham, Gen. 18. 19. *I know Abraham (saith God) that he will command his Children and Household after him, that they keep the way of the Lord, and to do Justice and Judgement:* This was the summe of Abrahams Doctrine to his Family. And this is farther confirmed by that of Asaph, Psal. 78. 2. 3. 4. Where he saith, *I will open my mouth in a Parable, I will utter dark sayings of old, which we have heard and known, and our Fathers have told us: We will not hide them from their Children, shewing to the Generation to come the praises of the Lord, and his strength, and the wonderfull works that he hath done:* Where we plainly see what Doctrine the Children received from their Parents, and the Parents taught their Children from one Generation to another; to wit, not vain Philosophy, and the Disciplines of the Heathens, but the praises of the Lord, and his strength and wonderfull works. This also is manifest by the practise of Jehosaphat King of Judah, who sent his Princes with the Levites up and down throughout Judah, and they onely took the Book of the Law of the Lord with them, (and no Heathenish Authors) and taught the People, 2 Chron. 17.

And

And *Ezra* after the Prophets return from *Babylon*, took onely the *Book of the Law of Moses*, and read it to them, and the *Leytier* also, read in the *Book of the Law of God* distinctly to the People, and gave them the sense, and caused them to understand it. *Nehem. 8.*

And this also *James the Apostle* witnesseth, *Acts 15. 21.* saying, *Moses of old time hath in every City them that Preach him, being read in the Synagogues every Sabbath day.*

So that the faithfull Prophets of the Lord, during all the *Old Testament*, had the chief care in their Schools to keep the *Word of the Lord* among them in a right sense, according to the mind of the Spirit. For seeing the *Lords People* are his *Pension*, they knew they were to be carefully Educated and Instructed in the right knowledge of the *Scriptures*, to prepare them for the Lord, and to make them meet for his *Kingdom*. And the keeping of the *Word and Doctrine of God pure*, is one of the greatest matters of all in the *Church of God*: For as the *Word* is, such is the *Worship*, such is the *Faith*, such is the *Confession*, such is all: Wherefore, the *Holy men of God*, would by no means bring in the *Philosophy or Doctrine of the Heathens* into their Schools, to teach that to their *Sons, or Scholars*, but onely the true, faithfull, and unmixed *Word of God*.

And if against this it be Objected, That *Moses* was learned in all the Learning of the *Egyptians*.

Object.

To this I Reply, But did *Moses* ever teach any of that Learning in the Church, or publish any of the *Doctrines* of it, or did he command or encourage any of the people of God to learn it? Or did any other of the Prophets of the Lord many ages, teach their *Sons or Scholars*, any of the *Egyptian Philosophy*, which was the *Auxientest*, or the *Sinera Antient* of *Hermes Trismegistus* (the pretended Scholar of *Moses*) so much boasted of, or any *Heathenish Author* whatsoever, of which there were many then extant? I say, let them prove that but one *Heathenish Author* was read by any of the Prophets to their *Scholars*, and then they will have some colour for.

for the *present Universities and their Practices* : But this they can never do, during all the *Old-Testament*.

Neither was any Heathenish Learning taught the Church in the time of the New Testament.

Christ taught no Philosophy, to his Apostles.

And now for the *New-Testament*, it is well known, that *Christ himself*, (who was the *Son of God*, made of a woman) was the *first and chief Teacher* of this ; Even the *Son* out of the *bosom* of the *Father*, full of *Grace and Truth* : and He set up the first *Christian School*, and taught his *twelve Apostles*, whom at his own pleasure He chose to himself.

And what the *Doctrine* was, which He taught them, is manifest in the *Gospel* ; in all which there is not one word of *Heathenish Philosophy*, or of the *Doctrine and Traditions of Men* ; but He only taught them the words of *Eternal life* ; which no *Man*, nor *Angel* could teach ; He teaches that Word which is the *Power, Wisdom and Righteousness* of *God*, through which *Sin* is forgiven, and *Righteousness* is given ; *Death* is destroyed, and *Life* is brought in ; *Hell* is put out, and *Heaven* is planted in all them that do believe : He teaches a word through which the world is renewed, and *Men* are made like *Angels*, and are made meet to partake of the *Inheritance of Saints* : He teaches a word wherein is contained all the *Treasures of Wisdom and Knowledge* that are in *God* himself.

And so *Christ* taught in his School no *vain Philosophy*, or *Heathenish Doctrine*, and yet he came from *God*, and went to *God*, and is a pattern for *Doctrine* to all true Christians that are his *Disciples* indeed ; To whom he commanded when he left the world, and went to his *Father*, that they should teach all Nations, and gather one *Christian School* out of them all, by teaching them to observe, and do whatsoever he had commanded them, to wit, in the *Gospel*, and nothing else, or more : He commanded them to teach all that, and only that : and promised himself to be with them to the end of the world, in all such *Doctrine*.

The Apostles taught no Philosophy.

And the *Apostles* accordingly, (not by any help of *human Learning*) but when they had received the *Spirit*, went forth to teach the Nations, and to set up *Christian Schools* everywhere by their *Doctrine* ; and They all only taught

...of Jerusalem. The Gospel was first preached by **St. Peter**.
...**Jesus Christ**, having raised him from the dead, he
...it was not possible for him to be held in death, who was
the Lord and Author of Life.

And **St. Peter**, disputing with the **Lawyers, Samaritans, and** **St. Stephen**,
Alcibiades, and divers Philosophers of **Cilicia** and **Asia**,
did hold forth to them, nothing but **Christ**, and that **He**
should put an end to the Temple and Law, and should change all
the Customs of **Moses**. And they were not able to resist the
wisdom and spirit by which he spoke. **Act. 6.**

And **Paul** at the University of **Athen**, reproved their **Hell** **Paul**,
theirism, and taught nothing among the **Epicureans** and **Stoicks**,
and other sorts of Philosophers, but the Resurrection of **Christ**
and his Kingdom and judgement. **Act. 17.**

He also disputed with the school of one **Pyrrhus**, and
that for two years together, and discoursed only the things
touching the Kingdom of God, brought into the world by **Jesus**
Christ. **Act. 19.** And he so prevailed with his Doctrine, that
many which used various Arts, brought their shrines together,
and burnt them before all men, and the price of them was counted
as fifty thousand **Athenian** Dracms. So that as the Gospel pre-
vailed, and the Name of **Christ** was magnified, so did people
renounce Philosophy, and burn their books of various Arts.
For which books our University would give as much money
as they could procure it from good Benefactors, as they were
wont to do. So that at last, through the efficacy of the Gospel
of **Peace**, became a **Temple**, and threw away all other
Learning, and burnt their books of **Heavenly** Learning, lest they
should hurt others. So on the contrary, is our University
of **Heavenly** Learning, men usually become **Heavenly**
never valuing the **Heavenly** things, but as if they were
as they do other **Heavenly** things, which concern the

Further the same **Paul** dwelt after at **Athen** two whole years
in his own hired house, and during all that time, **preaching**
the Kingdom of God, and shewing those things which concern the
Lord **Jesus Christ**, with all **holiness**. But taught not one word
of Philosophy.

B

He

The Primitive
the Christian
and the
Lovers
and the
Philosophy

Confession
of the
Fathers

...will not be denied to relate what you have
 ...in relation to the matter who was before his
 ...to the Christian East ...
 ...there about 1850 ...
 ...when ...
 ...the ...
 ...the ...

[illegible][illegible][illegible]

and on this point, he is in perfect agreement with the apostle Paul. He said, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). In other words, he rejected all his previous preconceptions. Saying that the interpretation of the Scriptures

not in *Humanist* writings, and that he might be true and safe in all things, he had constant recourse to the Scriptures thus under-

Cum juvenis
adhuc in omni
Disciplinari
genere exer-
ceretur, certo
affirmare pos-
sum, me non
minus quam
reliquos æ-
quales meos
profecisse &c.
Zuingl. lib.
de Certitud.
& Veritat.
Verbi Dei.

The object of the *Practical* is to teach children to read the English alphabet, and to give them the first principles of arithmetic, and to teach them to write. It is a book for the young, and is written in a simple and easy manner, so that it may be understood by all. It is a book for the young, and is written in a simple and easy manner, so that it may be understood by all. It is a book for the young, and is written in a simple and easy manner, so that it may be understood by all.

The *Book of the Wisdom* came from the utmost parts of the earth, to wit, the wisdom of Solomon. And the *Prophet* leaves *David*, who is infinitely greater and wiser than *Solomon*, and go to the utmost parts of the earth for wisdom therein. So that, in these *Scriptures*, there hath been the greatest *Wisdom* and the best *Gift* from *Heaven*, and the greatest *alliance* and offer of *mercy* offered to *man*, and his *Gift* as ever was known.

[illegible]

Vrbi Del
de Vrtice
de Celand
Zingib.
proleſſe, &c
quales in
reſponſe
nomine d
lun, me
affirmare
certu, cert
Genere ex
Diſſipulat
adhibere om
Cune iuven

called the *Schools of the Prophets*, though nothing but the *Verities* of the *Law* and *Gospel* be taught in them, not the highest *Verities* to *Christ* in all the world lives and flourishes in them.

And thus as the *Christian Schools* at first brought men from *Heathenism* to the *Gospel*; so these *Schools* carry men from the *Gospel* to *Heathenism*, as their great perfection.

And the fruit of this Education of *Youth* is manifest: For where hath the *Gospel* found less favor, and more enemy at any time, then from the *Universities*?

Ridly the Martyr, with *Craumer* and others, being in Prison in *Oxford* for the Testimony of the *Gospel*, writes thus to *Bradford*, As yet saith he, there was never learned man nor any Scholar, or other that visited us since we came into *Essex*.

And in another Letter to him, he saith, And yet as we hear, the Scholars beare us more heavily then the *Townsmen*. A wonderfull thing, among so many, never yet Scholar offered any of us so far as I know, any manner of favor, either for, or in *Christ's* cause. Fox, vol. 3. p. 442. 443.

Yea farther, where shall you see *Truth* again in all the Nation, so vain, proud, false, bold, impudent? Where shall you meet with such Mockers and Scoffers at *God*, and his *Gospel* as here? How many hopeful youths have here been sacrificed to the Heathen, and their carefull Parents after much cost have received them home as full of *Heathenish* manners as Doctrine? And if some are lately become more civil and seemingly Religious; yet is their enemy to the *Gospel* in its true *Spiritual* sense, as it is the Word of *Truth*; nothing abated; For such as is the *Doctrine* among them, such also of necessity must their *Consciences* and *lives* be.

Wherefore the *Universities*, according to their *Statutes* and usual *Practices*, are not the *Schools* of the *Prophets*, or of *Christians*, but of *Heathens* more, and *Blasphemy* and *Impiety* have more credit in the *Universities*, than *Christ* or *Christ* himself. And, if after their course, or running this Circle in *Philosophy*, they betake themselves to *Divinity*; yet do they so mingle, spoyl, and corrupt it with *Philosophy*, according to which they both understand the *Scriptures*, and speak of them.

them, that their Divinity cannot be called the *Doctrine of Christ*, but of *Antichrist*, being wholly contrary to the word of faith.

And therefore Mr. *Simpson* was the more to blame to flatter them in their evils, and to deceive the world, in appropriating to them the glorious Title of the *Schools of the Prophets*, who are in all things so contrary and contradictory to them.

Now the *summe* and certainty of this matter, is this; That the *Congregations of Believers*, where only the word of the Gospel is truly taught according to the *Ministration of the Spirit*, whether to youth or men, they under the *New Testament* are answerable to the *Schools of the Prophets*; under the *Old*, who only taught *Moses* and the *Prophets*: And the *Universities*, wherein *Philosophy* is first taught the youth, and after *Divinity*, and then both are mingled together, to the utter perverting and corrupting the Gospel of Christ; I say, these *Universities* in the time of the Gospel, are answerable to the *High-Places* in the time of the Law, where a *Doctrine* and *Worship* prevailed which was not according to Gods word, but mans will: and where *Judaism*, and *Heathenism* were mingled together into one mongrel Religion, most odious and abominable to God and his People: And so the *Universities* in the time of the Gospel, are only answerable to the *High Places* in the time of the Law: but not at all to the *Schools of the Prophets*, as Mr. *Simpson* pretends.

And now for the Conclusion of this matter (which I reckon, to be of great concernment for the true Church to be thoroughly instructed in:) I shall bring forth the Testimony of some Godly men: of whom some shew how the *Schools and Universities of Christians* came first to be corrupted, to wit, by departing from the plain word of the Gospel; and bringing in *Philosophy*: And another foretels the Reformation of the *Schools of Christians*, to wit, by rejecting *Philosophy* again, and bringing in the word of faith: all which will serve as a Confirmation of what hath been already spoken.

Matthias Parisiensis a Bohemian by Nation, who lived about the year 1380. wrote a large book against *Antichrist*.

Matthias Parisiensis
wherein

Aniehriftum
ornes Dai-
veritates &
eruditorum
Collegia, se-
duxisse, ita ut
jam nihil au-
doceant aut
Veritat.

wherein he affirms That Aniehrift had seduced all Univer-
sities and Colleges of learned men; so that now inpracticke no
sincere Doctrine neither give any true light in Christianitie through
their teaching, to wit, they being all corrupted through Philo-
sophy, and having through that corrupted all Divinity
Christianitie, the Doctrine of the Gospel. Mynde. Etc. *Quint. Test.*

John Hus.
Seduxit An-
tichristus A-
Divina sapi-
entia, plena
salute & spi-
ritu sancto,
ad prudenti-
am & scienti-
am hominum
& principum
huius mundi:
quam copia-
vit nimis ve-
bementer, &
dilatavit &
authenticavit
& lucrosam divitiarum & honorum in hoc seculo efficit, ac ita Divina Sapientia & Sci-
entia esset neglecta Christianis, inveniatur & obducatur quasi vilis & immunda oblectem
reputata, &c. Ioh. Hus. Elib. de vita & Regn. Aniehr. cap. 10.

And John Hus, that humble and faithfull servant of Jesus
Christ, and blessed Martyr, saith, That Aniehrift hath
seduced all carnall Christians from Divine wisdom, which is full
of Salvation and the Holy Spirit, to the wisdom and science of
men and of the Princes of this world, which is wisdom and
Science, he hath exceedingly enlarged and increased, and made
Authenticall and very gainfull of Riches and Honours in this
world: that is by this means, Divine wisdom and science might
be neglected of Christians, and grow old, and be covered over,
and be accounted as vile and unprofitable by them, and that
only that which is high with men (to wit, Humane Learning)
might be reckoned glorious, and excellent, and of great Authority
with Christian people.

The same Hus saith, That this Humane Learning, wisdom
and Knowledge, Aniehrift doth perfectly subject to himselfe and
his Service, he being more mighty and subtile through his Op-
eration of Satan, then all worldly men, whom with all their
Learning, Disciplines, and Abilities, he strongly subjugates to
himself, and doth especially serve himself of such: wherefore
saith Job Chap. 41. sub ipso eroduntur solis, he hath made the Sun
fall under him, that is, the Holy Scriptures, and the chief
Doctors and Teachers of it, and he shall prepare bold as dirt,
that is, he shall have all the wisdom and learning of men as his
pleasure, and in great readiness, and with much ease shall gain it

to himself. And Antichrist by such men (saith? they) shall
make his body or Church strong against the Saints of God, and
well favoured and glorious, that it may appeare very strong to the
world, and may overcome all men to it that are not taught of God
and renewed by his Spirit. And thus Antichrist serves him-
self of all Learning and Learned men; whereas Divine
Learning, and the Teaching of God he could never in any
measure subiect to himself, but is alwaies rejected, discovered,
and overcome by it.

Martin Luther saith That whosoever it was whether A- Martin
 lexander of Hales or Thomas Aquinas who first infused Luther.
 This Science, how it is Saar fallen from heauen & earth who
 receiued she her of the bottomles pit, and opened it, and brought
 forth the Glorious Philosophy long ago dead and damned by
 the Doctrine of the Apostles, and from the smock of the bottom-
 les pit, this is Philosophy come forth Locusts on the earth: that
 is, such be Popular Universities & Philosophers now, the
 people of the Universities, born and bred of Philosophy, &c.
 thus Luther.

Joachim Calaber, who was long before these, and
 flourished about the year 1230, in his Commentary on Jeremy
 the Prophet, speaks to this purpose, That the first Apostles men-
 tioned, Revel. opens the bottomles pit, and brings out Phi-
 losophy into the Church, and out of the smock of this Doctrine
 made him a rascal, and a rascal over all the Church into every
 fruitfull place; and these Doctors be faithfull as Scholastic &
 Magistri, qui nunc facientes blandiuntur ut decipiant, nunc
 tiant deus scitum, nisi huerant simplices & incautos, that
 is, who had not been simple & incaut, according to the A-
 postles, who were sometimes bitter with their countenances
 and words, and sometimes friendly with their smiles, that they may
 subvert the strong, and overthrow, and so these Scholars and
 Masters, who were used to be more severe, and they open
 to them the old Cisterns of heathenish Learning and Dis-
 ciplin, long ago stopp'd up by the Doctrine of the Apostles: and
 these Cisterns they open, by teaching Philosophy to the people:
 But they shut up the living fountain of saving water, that is,
 the word of faith: But the spirit of the Lord (saith he) in

the following Prophets whom the Lord shall raise up, idola studiorum carnalium visitabit, shall visit the Idols of carnal studies, *Eno.*

Further he saith, that an Antichrist brings forth his mark, which is Philosophical Doctrine in the Church of Christ, and this mark all his Teachers and People are known by, *Eno.* they shall rise up in many places, such as have the mark of Christ, or the sign of Thau in their foreheads, that is, the open and manifest Doctrine of Christ crucified. And as the signs of Moses destroyed the signs of the Magicians, so shall the word of pre-eminence of the Cross destroy all Philosophical Doctrine, and Humane and secular Learning out of the Church. And then the signs of youth and men of all ages, sorts and conditions, shall be taught no other Doctrine in the Church of Christ, than that which is found in the Scriptures, even in the times of the Prophets and Apostles, and that not according to any humane and Philosophical understanding, but according to the teaching and mind of the Spirit. And God his servants shall dwell in the square of carnal Doctors, and Masters in Divinity, and shall dissipate all secular and Philosophical Learning by the word of Truth in their mouths. And so shall that which be reformed arise, when the Doctrine of Christ only shall be received and esteemed of, and shall live and flourish among Christians.

And thus as Antichrist hath laid aside the Scriptures, and all true spiritual and divine Learning out of his Schools and Universities, and hath brought into them, instead thereof, Philosophy and Humane Learning, and to these Schools are most unlike to the Schools of the Prophets, so in due time, when God shall undertake to reform his Church, all this sort of Learning shall be cast out again as dirt and dung, and the plain word of the Gospel only shall prevail and flourish among the Christian People, which time the Lord hathen for his Elect only.

And thus shall the glory and excellency of that Learning, and to thought with it, which were denied to Christians, Christians shall soon be at end. Wherefore the Lord sheweth us how to put down the Doctrine of the Heretics in the

hustt ftohi. qu s'lar hadi k... modet itadeat... Error.

...endeavour'd to pull down the schools... were found enemies to Religion... the doors of the schools... would have all Religion to go down...

Answer.

Prudens, that they who have sought the Advancement of Christian Schools, wherein the Doctrine of the Gospel is purely taught, without the mixture of Philosophy and Heathenism, they all have been, and are very enemies to the true Religion. But they that seek to put down Heathenish Schools, and to erect Christian, or to reform the Schools of Heathenish Christian, or to remove Heathenism out of Christian Schools, they are not before God and good men enemies to true Religion, but the great friends of it. Nay, they that call Heathenish Schools by the name of Christian, that they may still remain with the better credit in their Heathenish, without any true Reformation according to the Gospel, I rather judge them to be enemies to the true Religion, and friends only to their profit, preferment and ends.

Julian indeed did forbid that Christians should be instructed in the Principles of the Gentiles, but Iain Sozomen, the Writer of the Ecclesiastical History, he did this, because he thought, that by those Disciplines men might attain to a great facility to persuade, which advantage he would not have been Christians to leave to the help of their Religion. Now certainly this was done, as Socrates, another Writer of the Ecclesiastical History, doth acknowledge, by the singular providence of God, for heing then Christians had begun to grow weary of the Gospel, and to betake themselves to Heathenish Learning.

Vetus ne
Christiani
Gentilium
Disciplinis in-
struuntur.
Sozomen.
Histor. Ec-
clesi. cap. 17.

Julian attribut all the glory and excellency of Christianity to that Learning, and so thought with Mr. Simpson, that if Humane Learning were denyed to Christians, Christianity is self would soon be at end. Wherefore the Lord stirred up Julian to put down the Doctrine of the Heathen in the

Schools of *Christians*, that it might appear to all the World, That as the true *Christian Religion* is not helped by *Humane Learning*, so neither is it hindered by the want of it: And that there is more *Light Knowledge Truth*, than is contained in the *Deceits* given to *Christians* by the *Unction of the Spirit alone*, which all receive who believe, then through all *Heathenish Disciplines*: And also that it might be manifest that true *Christianity* is founded on *faith in Christ*, and the gift of his *Spirit only*, and not at all on *Humane Learning*. For what *Humane Learning* had *Peter* and *John* and *Paul* seen in what *Wisdom* and *Authority* did they being ignorant and unlearned men *Reprove*, *Convince*, and *Silence* the *greatest* and *ablest* men of the *Jews*. And what *Humane Learning* had *Stephen*, and yet he confuted the *Libertines*, and *Tranians*, and *Alexandrians*, and all the *Philosophers of Athens*, and *Athenians*, which disputed with him, and yet he was not able to resist (nor the *Humane Learning* but) the *Wisdom* and *Power* by which he spoke. And *Christ* hath promised all his people, that when for his *Names* sake they should be brought before *Kings* and *Rulers*, who usually have the greatest accomplishment of *Humane Learning*, that then they should not study beforehand what to say: for he would give them in that very hour a *word* and *wisdom* which none of their *Adversaries* should be able to resist. And the power and virtue of the *Gospel*, and the wisdom, knowledge, and utterance of *Gods Spirit* is more gloriously manifest in *plain men* than in *learned men*; For in the *one*, the *Grace* and *Vertues* of the *Spirit* are attributed to *Humane Learning*: But in the *other*, to *God only*, who dwells in them. Wherefore that the *Wisdom* and *Knowledge*, and *Light*, and *Power* of the *word of faith* in true *Christians* might not be attributed to *Humane Learning*, *God* stirred up an *enemy* to *Christian Religion* to be so *averse* able to it as to hinder *Heathenish Doctrine* from being taught in the Schools of *Christians*, that so the *Church* might be restored to be, as in the *days of its Youth*, when there flourished in it only the simple and plain *word of faith*, without any intermingling *Philosophy* or *Humane Doctrine*. And if *Constantine* had made such an order in his time, *Julian* had not

Acs 4. 13.

Acs 6. 10.

not had such an opportunity to have renounced Christianity, and turned Heathen. For Julian being instructed in the Philosophy and Discipines of the Heathen by Libanius his Tutor, by this means he came to love Philosophy better then the Gospel, and so by degrees turned from Christianity to Heathenism, which may be a great warning to all Christians, that they suffer not their children to be so educated, lest at last when they (at least in their hearts) loath and reject the Gospel, and become with him Apostates and Pagans.

And hence it is most evident, that Heathenish Philosophy is so far from being a profitable study for the children of Christians, that it is very dangerous for them to be educated, as *Sherell* is forced to confess: where he saith, For Christians to be thoroughly instructed in the Disciplines of the Gentiles, there is more danger than there is profit to the Christian Religion: For it is a most dangerous for Christians to be taught in the Learning of the Heathens, seeing they teacheth that there are many Gods. And therefore saith he the Doctrine of the Heathen is not approved by Christ or any of his Apostles or Disciples.

Christians de integro Gentilium Discipulam imbibere, nemo est qui Christiana Religione prodesse concessit. Nam non est extrapericulum Christianos Gentilium

Christiani Epistolae, contra haec speculantes esse Deos, Sorores, Hicor, Eccles. cap. 14.

Wherefore said *Locke*, *2^d Consideration*, that a youth should have a good Education, and a sound Divinity, as the death of his soul.

Meum consilium est, ut adolescens videret Thilo. fol. 434. b

For in the one, the Grace and Vertues of the Spirit are attributed to Humane Learning; but in the other, to God only. Who dwells in them. Wherefore that the Wisdom and Knowledge and Light and Power of the word of Life is to be learned by things on earth: and that all Divinity is to be learned in the Schools of Divinity, is a most dangerous and pernicious Doctrine.

3. Error.

I conceive that all Christians at the first reading of this, will acknowledge that this Doctrine is not Divine, but Philosophical.

Answer.

The

The *Philosophers* say, that nothing is in the *understanding*, but that which is first in the *sense*; (which is proportionable to that which Mr. *Simpson* speaks) and yet they know not *what* they say, when they say *so*. But let us consider if this be so: That the Knowledge of heavenly things cannot come to us but by things on earth; then how shall we know the *Mysterie* of God, even the *Father*; and the *Mysterie* of *Christ*, who is God manifest in the *flesh*? Or how shall the *Mysterie* of faith, and of our union with *Christ* through faith into one *flesh* and *Spirit* with him be known? Or the *new birth*, and *new Creature*, which hath all things *new* in it, and all those *new things*, the things of God? Or how shall the free *Justification* of a sinner through the death of *Christ*, and his *Reconciliation* to God be known, with all the rest of the things of the *Gospel*, seeing nothing on earth can reveal the least part of these things? And if the world by wisdom, that is, its *Philosophy*, knew not God, how can it by that wisdom reveal God and his things which it never knew? Nay, the *Apostle* doth clearly testify against this carnal and corrupt Doctrine, in *1 Cor.* 2. 7, 8. saying, *We speak the wisdom of God in a mysterie, even the hidden wisdom which God ordained before the world unto our glory, which none of the Princes of this world knew; and by Princes of this world, he means not only worldly Powers, as Chrysostome affirms, but also Philosophers and Orators, who often obtained the chief Government among the nations. God hath wrapped up his Gospel, saith Paul, into such hidden wisdom, that they are never able to search into it, or to discover the least part of it, seeing God contrived it all, and appointed it before the world unto our glory: and all their knowledge is but from the world. Yea, he adds, Eye hath not seen, nor ear heard, neither have ever entered into the heart of man the things which God hath prepared for them that love him; In which words God hath shut out the natural man for ever, with all his study, knowledge, abilities, and attainments, from the having any right understanding of his Kingdom, or the things of it: For the eye of man hath not seen them at any time, nor his ears heard them, nor hath any knowledge of them entered into his*

are destitute of : For it is the *old and new design of Anti-christ* to make the *People* depend on the *Clergy* for all *Divinity*, though the *people* have the *Scriptures* as near them, and the *Grace of God* usually nearer to them than they ; seeing *God* resists the proud, and gives grace to the humble.

Again, if *all Divinity* be swaddled in *Humane Learning*, then must it sadly follow, that all who want *Humane Learning*, must needs also want *Divinity* ; And then, how shall poor plain people, who live in *lawfull callings*, and have not the *leisure* to attain *Humane Learning*, how shall they do to be saved ? Or what help must they have to teach them *Divinity*, who have not opportunity to gain *Humane Learning* ?

And yet farther, if *all Divinity* be swaddled in *Humane Learning* ; then *Christ* and his *Apostles* had no true *Divinity* ; for they had no *Humane Learning* to swaddle it in, nor would have none ; Shall we say now according to *Mr. Simpfons Doctrine*, that they had no *Divinity* ? I do with all boldness affirm that *this Doctrine* is contrary to the *Christian faith*.

4. ERROR.

4. Error. That Paul was brought up at the feet of Gamaliel, and God took him so fitted, (to wit, with *Humane Learning*) and made him an able Instrument in his Church.

Answer.

Answer. Not so. But God took Paul, not a good Scholar, and so made him an able Preacher ; but he took him as a Blasphemer, and Persecutor, and as a cruel and enraged enemy against Christ and his Truth, and People, and magnified the riches of his mercy by converting such an one : and Paul having much forgiven him, loved much, and through his great love, was the fitter to preach the Gospel, according to that of Christ to Peter ; Peter, dost thou love me ? feed my Sheep. Yea Paul himself ascribes his painful and profitable preaching, not to his Learning and Education under Gamaliel (which also was, or ought to have been only in the Law and Prophets, as hath been proved) but to the free Grace of God bestowed on him,

him, saying, *I laboured more abundantly than they all, yet not I, but the Grace of God in me*: So that Paul became so excellent a Preacher, not by his sitting through *Human Learning*, but through the *Grace of God*.

And here I shall mind Mr. Simpson of a passage which I have read in *Chrysostome*, which comes home to this matter in hand; it is in the third Homily on the first Epistle to the Corinthians, where he saith, *That God had no need at the beginning of the Gospel of Learned men, and Sophisters to preach the Gospel, and to convince the world with Syllogisms; but did only use the word of faith in the mouths of plain Handicrafts men, and Artificers: Wherefore* (saith he) *when the Greeks shall accuse the Disciples of Christ, as ignorant of Letters, and unlearned, let us ourselves who are Christians, accuse them more. Neither let any one say that Paul was wise and learned; but let us say, Their men were wise and learned, but ours were rude and ignorant; For in thus doing (according to the truth) we shall have the greater advantage against them. For if Paul were unlearned, and yet overcame learned Plato, his Victory was the greater, and the Grace of God the more glorious.*

* Now this I say, (saith he) because the other day, I heard a certain Christian discoursing ridiculously with a Greek, each of them in their Discourse prejudicing their own cause: For the Greek spake that which the Christian should have said, and the Christian spake that which the Greek should have said. For the Question between them, being touching Paul and Plato, the Greek endeavoured to prove that Paul was rude and unlearned, but the Christian through his simplicity did endeavor to prove that Paul was more learned and eloquent than Plato. And so the Greek should obtain the Victory, if the Christians Reasons should prevail. For if Paul were more learned than Plato, then might men object that he overcame not the world through Grace, but through Eloquence. Wherefore that which the Christian spake, made for the Greek, and that which the Greek spake, made for the Christian. Wherefore (he saith) when the Greeks

* Ταῦτα δὲ ἔειπον ἡ ἐπισημάνουσι ποτε χριστιανὸν ἀπὸς ἑλληνα καταλάσσειν διαλεγόμενον, καὶ ἀμφοτέρων ἐν τῇ αἰσῇ ἀλλήλους μὴ χεῖρ τῶν αὐτῶν καταλύοντων. ἃ γὰρ ἔειπεν ὁ χριστιανὸς ἐμὴν, ταῦτα ὁ ἑλληὴν λέγει, καὶ ἃ τὸν ἑλληνα ἐκὸς ἦν εἶπαι, ταῦτα ὁ χριστιανὸς ἀπεβόλλετο, &c.

shall say, the Apostles were rude, and unlearned, poor, mean simple, obscure persons, let us acknowledge it as the truth: For this is not their reproach, but their glory: that being such they yet overcame the Learned men, the Wise men, the Philosophers, the Rhetoricians, the Orators, the Princes, and all the world, as if they had not been men. For when any thing is done above the State and power of Nature, this doth exceedingly manifest and magnifie the Grace of God.

And so it appears that Chrysostom was of another mind in this matter touching Paul, then Mr. Simpson; and that Paul was of another mind touching himself.

Now seeing Mr. Simpson doth here insinuate that Humane Learning fits a man to the Ministry of the Gospel: and seeing this also is the Opinion of all the carnal and unbelieving people, I do desire them to consider what some Godly men have spoken clearly from the word of God in this matter.

Chrysost.

Chrysostom (who knew the Mysteries of the Gospel more clearly then any of the Ancient Writers) in his Comment on the first Epistle to the Corinthians, doth wholly exclude Humane Learning from contributing any thing, either to the speaking or receiving the Gospel. For (saith he) to believe in Him that was Crucified and Buried, and to be fully persuaded that he rose again, and sits at the right hand of God, and hath all power in Heaven and Earth given to him, and that he is made of God, to the whole Church, Wisdom, Righteousness, Sanctification and Redemption; this Doctrine stands not in need of Humane Wisdom and Reasonings, but of faith only, and that both in them that speak it, and in them that receive it. For the Apostles did not proceed in this matter in outward wisdom, but in faith, and so became more wise and excellent then the worldly wise: and so much the more, as it is a greater matter to receive the things of God by faith, then to be persuaded into them by the force of Argument.

Καὶ ὁ ἰ-
Αποστόλος ὁ
σοφία πρὸς
ἡλθον, ἀλ-
λα πῶς, καὶ
γαρήνησιν.
τὸν ἔξω συ-
νόματι σοφώ-
της, καὶ ἡ-
λότεροι, καὶ
καὶ οὐ.

Chrysost. in 1. Epist. ad Corinth. Hom. 4.

He adds also, *That to the receiving the Doctrine of the Gospel, neither is the Wise man profited any thing by his Wisdom, neither is the plain man hindered any thing by his Ignorance; Yea, if I may speak a wonderfull thing* (saith he) *Ignorance is more fit and ready to receive the Gospel then Wisdom. And a Shepherd, and a Plowman will sooner receive the Gospel and submit to it, then a Scholar who lives in the strength of Hu-*

mane Wisdom. Πηδ. 38 π
Ληξαντι π
κρησιν μα π
εναγελικον
ετα ο σοφ
οφιλενται π
ταρα ε σ-
φια, επι ο ιδωτης ιδραθεν π ταρα ε αναδεις, &c. Idem. Ibid.

He farther saith there, *that where the wisdom of God is,* δ σοφια
Ου, υπη
χρησιν αν
θρωπων. *(as it is in the Gospel,) there is no need of mans Wisdom, as* Chrysost. *where the Sun is, there is no need of a Candle.*

And he concludes there this matter thus. *That the Preaching of the Gospel is a heavenly thing, and that Humane Wisdom and Learning cannot help herein, but rather hinder. And that therefore when Christ sent forth the first Teachers of the Gospel, he took not wise and learned Philosophers, but the Cross of Christ might not be made void, and that the faith of Christians should not stand in the wisdom of man, but in the power of God: But he chose plain Fishermen, Tent-makers, Publicans, Obscure, Simple, Poor, Contemprible, Ignorant and Unlearned men; And these overcame Kings, Princes, People, Nations, Greeks, Philosophers, Orators, Sophisters, they overcame the ancient Manners, Customs, and the very Religion of the world, also their Laws, Judgements, divers sorts of punishments, and innumerable kinds of deaths; and by all this (saith he) it was manifest that their preaching was not in Humane wisdom, but in the Grace of God.* ιδεν δ υλον
επι αυκ εα
σοφια ανθρω
πων το κρι
μα, αλλα
Ου χριστη.

And thus doth Chrysostom affirm, and prove that *Humane Learning doth not fit men to the Ministry of the Gospel, but is rather a hindrance therunto, and that the Grace of God only fits them for this heavenly work.*

Hear also what *Wickliff* saith to this matter, in his book entitled *The Path way to perfect knowledge*; where he sheweth, that it is not *Humane Learning* that helps to understand the Scriptures, and to profit in the study of them, but something

more high and heavenly; His own words as these. He whose heart is full of love, comprehendeth without any error, the manifold, abundance, and largest teaching of Gods Scripture; For Paul saith, the fulness of the Law is Charity; and in another place, the end of the Law is Charity of clean heart, and good conscience, and of faith unfeigned; And Christ saith, Thou shalt love thy Lord God of all thy heart, and of all thy soul, and of all thy mind, and thy Neighbor as thy self: For in these two Commandments, hangeth all the Law and the Prophets: And as the root of all evil is Covetousness, so the root of all good is Love.

Charity by which we love God, and the Neighbour, holdeth surely all the greatness and largeness of Gods speeches. Therefore, if we have not leisure to search all the holy Scriptures, and to pierce into all the privities of them; hold thou love, whereon all things hang, and so shalt thou hold that which thou learnest there, and also that which thou learnest not. For if thou know Charity, thou knowest something, whereon also that hangeth which thou knowest not. And in that that thou understandest in Scripture, love is open; and in that that thou understandest not, love is hid. Therefore he that holdeth love in vertues or good life, holdeth both that which is open, and that which is hid in Gods word.

How the
Ministers
may come
to under-
stand the
Scriptures.

And after speaking to the Clergy, he saith, Therefore worldly fools, do ye first repent of your sins, and forsake pride and covetousness, and be ye meek, and fear ye God in all things, and love your neighbour as your self, and then shall ye profit in the study of Holy writ. And this is a far other way to understand the Scriptures then Humane Learning.

And after, he speaking of the Abominations of the University of Oxford, saith thus, The fourth Abomination, is, that it is now purposed to hinder Christian men from learning freely Gods Law, till they have spent nine or ten yeers at Art, or Philosophy, which comprehendeth many strong errors of Heathen men, against the Christian Belief. It seemeth well that God will not cease from vengeance, till it and other things be punished sore. For it seemeth that worldly Clerks, and feignedly Religious, do this under pretence, that simple men of wit and knowledge know not Gods Law to preach it generally against sin in the Realm. But wit ye, worldly Clerks, and feignedly Religious,

that God both can, and may if it liketh him, spend simple men out of the University, as much to know the holy Scriptures, as Masters in the University. Wherefore (he saith) it is no great matter, though men of good will be not possessed with Heathen mens error nine or ten years together: But let them live well, and study the holy Scriptures, and preach truly and freely against open sin till death. Thus he. Whereby he declares that the Scriptures are not to be understood by Humane Learning, but by faith and love: And that Humane Learning doth not prepare men to the knowledge of the word, but rather corrupts them with Heathen mens Errors.

Tindal also, that Apostle of England (as Fox calleth him) Tindal. and blessed Marier, speak thus to this matter, They will say yet more shamefully (meaning the Clergy) that no man can understand the Scriptures without Philautia, that is to say, Philosophy: A man must first be well seen in Aristotle, ere he can understand the Scripture, say they. Now (saith he) Aristotles Doctrine is, that the world was without beginning, and shall be without end, and that the first man never was, and the last never shall be: And that God doth all of necessity, neither careth what we do. Without this Doctrine (saith he ironically) how could we understand the Scripture, that saith, God Created the World of nought, and God worketh all things of his free will, and for a secret purpose, and that we shall rise again, and God will have accounts of all that we have done in this life.

Aristotles saith, Give a man a Law, and he hath power of himself to do, or fulfill the Law, and becometh righteous with working righteousness. But Paul and all the Scripture saith, That the Law doth but utter sin only, and helpeth not; Neither hath any man power to do the Law, till the Spirit of God be given him through faith in Christ. Is it a wit madnes then to say that we could not understand the Scripture without Aristotle? Moreover Aristotles falsity and blessedness standeth in avoiding all tribulations, and in riches, death, banish, worship, friends, and authority, which felicity pleaseth our spirituality well. Now without these and a thousand such like points, couldst thou not understand Scripture, which saith, that Righteousness cometh

cometh by Christ, and not of mans will: And how that vertues are the fruits and gifts of Gods Spirit, and that Christ blesteth us in tribulations, persecution, and aduersity. How I say, conlast thou understand the Scriptures without Philosophy, in as much as Paul, Col. 2. warned them to beware lest any man spoyle them (that is to say, rob them of their faith in Christ) through Philosophy and deceitfull Vanities, and through the Traditions of men, and Ordinances after the worlds; and not after Christ?

— And after — But now ye drive them from Gods word, and will let no man come thereto, untill he have been two years Master of Art. First they nuzzel them in Sophistry, & in bene fundatum; And there corrupt they their judgements with apparent arguments; and with alleadging to them texts of Logick, of Natural Philosophy, of Metaphysick, and Moral Philosophy, and of all manner of books of Aristotle, and of all manner of Doctors, which yet they neuer saw, &c.

Again, Hilaricus Zuinglius speaks thus to this matter. *We must needs be taught of God and not of men (to wit in the knowledge of the Gospel) For this is the saying of the Eternal Truth, which knows not how to lye. Joh. 6. But and if you do not firmly believe that you may be taught of God, Humane Doctrines being utterly rejected, ye are yet destitute of true faith. Neither have I my self deuised this thing; For Hilarie also is of this opinion. But there is no need of his Testimony, when we hear that both Christ, and all the Apostles were of the same mind. And here the whole use of School Divinity falls to the ground, and whatsoever is drawn out of the Philosophers. For all those things do lean on humane Reasons, which when they have once possessed a mans mind, he then thinks that the heavenly Doctrine is wholly so be directed and framed according to the Rules of Humane Learning, which he judges to be most firm, and infallible. Which thing they sufficiently discover in their words, saying, ubi cessat Philosophus, illic incipit Theologus, where the Philosopher ceases, there the Divine begins; whereby they signify thus much, that he is able to judge most rightly in Divine things, who comes most furnished with Humane Learning. As if so be the light of our will were more excellent, and more perspicuous then the Divine Glory; when yet the true Christ saying,*

Zuingl. Lib.
de certitudine
& Veritate
Ver.D.ii.

Quod si non
firmiter cre-
ditis, vos, hu-
mani Do-
ctrinis deseri-
tis, divinitus
doceri posse,
vera fide
etiam nullum
vacui estis.

Cadit hic
Theologie
Scholasticae
usus univer-
sus, & quic-
quid ex Ph-
ilosophis bau-
lum est.

ing, I desire not Glory of men; but I know you, that you have not the love of God in you, Job. 5. For they who have the love of God, cleave to no word so constantly as to the word of God; seeing this is the light that enlightens every man that comes into the world. But no man is able to prove that Philosophy is such a light. For which of the Philosophers instructed the Apostles? These simple, and in the judgement of the world, those foolish men, unskilful, and unlearned fishermen, were elected and instituted of God, and then were sent forth to preach, that they might become the Masters and Teachers of the whole world: to wit, that God according to the saying of Paul, might make ashamed all the strength of the world, and all the wisdom of the world. Thus be.

Luther also saith, It is an Error to say, that a man cannot be a Divine but through Aristotle; Nay, saith he, A man cannot be a Divine except he become one, without Aristotle. And again, A man becomes a Divine by living, yea by dying, and by being damned (to wit in his own sense) not by studying, reading, or speculating. And again, In holy things we must not dispute or play the Philosophers; but in Divinity we must only hear and believe, and resolve in our hearts that God is true, though the things he speaks in his word seem never so absurd to reason. And again, We shall then do well, if we leaving Logick or Philosophy in their own Sphere, do learn to speak with new tongues in the Kingdom of faith, without all Sphere. For the affections of faith is to be exercised in the Kingdom of faith, and not a Philosophical understanding.

Error est dicere, sine Aristotele non fit Theologus, imò Theologus non fit nisi id fiat sine Aristotele. Tom. 4. fol. 10. Vtendo, imò moriendo & damando fit Theologus, non intelligendo, legendo aut speculando.

de. Luth. To. 2. fol. 77. In sacris rebus non est disputandum aut Philosophandum: in Theologia tantum est audiendum & credendum, & statendum in corde, Deum est veras, &c. Reliquis facitimus & Dissolimus seu Philosophia in sua sphaera rebus, distans loqui, novis linguis in verbo fidei, extra omnia sphaeram. Affectus sibi moriendo est & articulis fidei, non intellectus Philosophicus. Luther.

And thus have these Godly men held forth and proved from the word, that Humane Learning is rather a hindrance than a help to the Ministry of the Gospel, and doth rather unfit then fit men for it: and that the Grace and teaching of God only, prepares and enables men to this Divine work, and no Humane thing at all.

Wherefore let all true Christians be advised, that *Humane Learning* is so far from fitting men for the *Gospel* and the *Ministry* thereof, as is suggested, that indeed there is nothing in greater enmity to *Christ Crucified*; nor more contrary to the *Word of the Cross*, than that: Yea nothing in all the world hath been such an *Instructor*, *Facourer*, *Supporter*, and *Enlarge* of *Antichrist's Kingdom*, as *Humane Reason*, *Learning*, and *Philosophy*; This hath brought in all the *Hypocrisie*, *Superstition*, *false Doctrine*, *false Worship*, *Selfs*, *Schismes*, *Divisions*, which have at any time prevailed in the *Church* during all the *Reign of Antichrist*. And the *Gospel of Christ* and the *true Belief* and *practise* of it, hath not had at any time a *greater* and *more noble* and *valuable Enemy* than this. Yea farther, the *free Reason* and *Liberty* of the *free world*, hath not so *perverted* and *fallen* the *Word of the Gospel*, nor rendered it such *contradiction* and *resistance*, nor hath brought such *inconvenience* to the *Church* who have received and confessed it, as *Humane Science* hath done; For this hath enabled men *freely* to *oppose* the *Truth*, and *murder* to *defend* error, as the *Truth*. This hath made men *bold* and *assuming* to *improve* *God's Word* from the *World*, and to *hold forth* their own *mind* to *light*, as if it were *God's*, under the *pretence* of the *enlarged* *liberty* of the *word*, and a *multitude* of *other* *faults* have *flowed* from the *corrupt fountain*. Wherefore the *Apostle Paul* is so far from *urging* Christians to *seek* themselves to *Humane Learning* to fit them for the *Gospel*, that he *urges* *them* *to* *leave* *it* *alone*, *lest* *they* *lose* *the* *Word* *of* *God*, *and* *be* *led* *away* *from* *Christ*. And *they* *in* *the* *Scriptures* *are* *marked* *as* *men* *who* *have* *looked* *from* *it*.

7. ERROR.

*This men now erreth in saying the Spirit is not immediately
 sent downe from the Scriptures, in which it was given to them
 who wrote the Scriptures.* 7. Error.

Answer.

Answer. Truly this man will not deny, that the Spirit is given
 to those who write the Scriptures, which is the duty of the Church. And
 further, he will not deny, that the Spirit is given to the Church, and
 no man of his age will deny, that the Spirit is always given to the
 Church, as it is given by the Father, and the Son, as Christ taught
 his Disciples, promising them that the Father would send the Spirit
 upon them, and that he would be with them, and give them his Spirit
 to abide in them. And was this promise only
 made to those who wrote the Scriptures, and who should be
 the Church, through their hands, and not to the whole Church,
 that by the Spirit of God, they should be able to write the
 Scriptures, and that the Spirit should be given to the whole Church,
 that they might be able to receive the Spirit of God, and that
 the whole Church of Christ, and every member thereof,
 do receive the Spirit of God. And do they not receive alike
 from God, who can give the Spirit of God to
 man, as he can give it to the Church, and to the whole
 Church, and to every member thereof. And he name any dis-
 tinction in the giving of it out, saying, some shall receive it
 immediately, and some shall receive it by the Church. No man
 can receive the Spirit of God, do receive it immediately
 from him, neither hath Christ left any sentence
 or promise in the world, to give his Spirit to men in his absence.
 But as he is always present in his true Church to the end
 of the world, both to teach them, and to give them his Spirit.
 He is too much in the darkness of Antichrist, that denies this.

It is manifest then, that all the true Church alike receive the

Spirit of God and that they all receive it alike immediately from God, seeing no man nor Angel can give the Spirit of God, but God himself gives his own Spirit to whom he pleases by his own word, which he himself Ministers by his own Spirit: And by this Spirit did he speak the Scriptures, and by the Spirit only do good men of God understand the Scripture, as Paul saith, 1 Cor. 2. 12. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, among which his word hath a chief place: and after saith, that by the Spirit they had the mind of Christ, which others want, who yet have the same Letter of the word, and are destitute of the Spirit: And so as the Spirit spake the word by the Spirit of faith, so through the same Spirit of faith only is given to the faithful understanding it.

And though this thing be clear in itself, yet I judge it convenient to add here the Testimonies of Luther and Calvin in this matter. Luther saith, The Scriptures are not to be understood but by that very Spirit by which they were made, which Spirit can be nowhere found more readily, and effectually, than in that holy Scripture of us which he hath written.

And Calvin saith, The same Spirit that spake by the mouth of the Prophets, it is necessary that should pierce into our hearts, to persuade us that they faithfully delivered that which was committed to them of God. So that we must necessarily have the same Spirit to know his mind, that they had to utter his mind. Wherefore it is evident that the same Spirit is not only in this point nearer

Scriptura
non nisi eo
Spiritu intel-
ligenda sunt
quo scripta
sunt, qui Spi-
ritus noster
quam pre-
sentius &
vivacius

quam in ipsis sacris literis scripta sunt, necesse est. Idem Spiritus qui per os Prophetarum locutus est, in corda nostra penetrare debet, ut persuadeat, fidelesque faciat, quod ea, quae a Deo sunt, non aliter, quam per eum, qui per eum locutus est, intelligenda sunt. Calvin. lib. 1. cap. 8. §. 4.

And so to know the mind of God, is the most goodly and profitable Doctrine of Ministers and the People of God himself, in all the

ROBERT

And in this matter, I shall also add the Testimony of Luther, and Latimer. Luther saith, No man sees one jot or tittle in the Scriptures, but he that hath the Spirit of God: For all men have a darkned Heart, in such sort, that if they could speak, and knew how to bring forth all things of the Scripture, yet have they not any true sense or right Knowledge of them. For (saith he) the spirit is required to the understanding of the whole Scripture, and of every part thereof.

Nullus homo unum iota in Scripturis videt, nisi qui Spiritum Dei habet: omnes habent obscuratum cor, ita ut si etiam dicant & nuntius proferre omnia Scriptura, nihil tamen bonum sentiant aut verum cognoscant, &c. Spiritus enim requiritur ad totam Scripturam & quamlibet eius partem intelligendum. *Luth. Tom. 3. fol. 169. a.*

And Latimer saith, The carnal and Philosophical understanding of the Scriptures, is not that wisdom of God which is hid from the wise, and revealed to little ones. *Carnalis & Philosophica Scripturarum intelligentia non est Sapientia Dei quæ à sapientibus absconditur, parvulis revelatur, Latimer in his Answer to Dr. Edwards Baines's Letter.*

9. ERROR.

9. Error. That Humane Learning is as the Outworks to the Fort of the Gospel, and as the outer Court to the Temple of the Gospel; and so if you will keep the Fort well, you must keep the Outworks strong; and if you will preserve the inner, you must look to the outer Court.

Answer.

Answer. How highly hath Mr. Simpson honored Socrates, Pythagoras, Plato and Aristotle, &c. to make them a strong guard for the Person of Christ? And how highly hath he honored their Learning, to make it a defence for the Gospel? And how weak and feeble hath he sought to render the word of faith, that must be thus defended by the Arts and Disciplines of men, as not being able to stand alone, and to defend it self? Doth this

Humane Learning is not the outworks to the Gospel.

man

man truly believe in the Son of the living God, who makes him such an helpless idol? or doth he believe the word of the Gospel, which hath given eyes to the blind, and ears to the deaf, and feet to the lame, which hath raised the dead, and cast out Devils, and commanded the winds and waves, and they have obeyed? I say, doth he believe this word to be of God, which hath done the very works of God? and yet openly affirms to the world, that it cannot maintain it self, or subsist without the help of Philosophy? Is that word, which mightily and perfectly saves all the flesh, and that in despite of the world and the Devil, and the gates of Hell, not able to save it self without Humane Help? Must that word be secured by Aristotle, which delivers all the flesh from sin, death and hell for ever? Are Grammar, Rhetorick, Logick, Ethics, Physicks, Metaphysics, Mathematicks, the weapons whereby we must defend the Gospel? Is Mr. Simpson so ill a Proficient in Christianity, that he hath not read, or doth not remember that of Paul, Ephes. 6. 12. where he saith, *We wrestle not against flesh and blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual wickedness in high places.*

Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand.

Stand therefore, having your loynes girt about with truth, and having on the breast plate of Righteousness.

And your feet shod with the Preparation of the Gospel of Peace.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the Helmet of Salvation, and the sword of the Spirit, which is the word of God.

Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance.

Here now are the true Christian weapons, whereby he defends himself through the Word, and defends the Word against all the world.

Believers, but a weak, faint, and miserable Manifestation, and one which the learned Ignorance of Philosophy understands not, nor the ignorant Rascality of any carnal Christian.

But since this word of God is true, and the Saints receive it in faith, and will not be deluded with any Philosophical, Sophistical, or Antichristian glosses of False Teachers.

And thus doth the holy word of God affirm plainly enough, that Christ and his Christians are most nearly United; And yet doth not this Union make an Equality, and rob Christ of his due glory; seeing Christ is the Head and they his Members; Christ the first born, and they his Brethren. And so as Christ hath the Preeminence in all things above them all, as becomes the Head and firstborn, so They have Communion with Him in all things, as becomes his Members and Brethren.

And whereas he saith, and saith, *He that hath God in Him, needs not go to man to learn.* I do agree this is true enough, and the *Seventy* hath amended it in several places, with the *Spiritual Church*. All they children shall be taught of the Lord; And Christ saith it is written, *They shall be all taught of God.* *For he that hath seen the Father, he will teach him other, something to me.* And John saith, *I John 3. 27. The anointing which ye have received from him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you all things, and is Truth, and is no lie.* And this Doctrine is so manifest from the Scriptures, that he is of no use that denies it. For God inwardly teaches all his people by his Spirit, his own self: and they to hear the word by the Ministry of man, that it is always God that teaches them, and not Man.

The Church is founded on Christ and His Church (it seems) are both founded on Humane Learning. It is no wonder now that Mr. Simpson lays to great store on it every where; And that men of his Religion term the Universities Foundations Ecclesiae, the Foundation of the Church. And if Humane Learning do indeed uphold all Christian Religion, let all Men and Magistrates come forth and uphold it in the Name of God. But I say the Religion of the Gospel depends wholly

...the Church of God, and which the Apostles utterly condemn...

11. Error.

...the Church of God, and which the Apostles utterly condemn...

11. Error.

...the Church of God, and which the Apostles utterly condemn...

Answer.

...the Church of God, and which the Apostles utterly condemn...

Answer.

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

12. Error.

...the Church of God, and which the Apostles utterly condemn...

12. Error.

...the Church of God, and which the Apostles utterly condemn...

Answer.

...the Church of God, and which the Apostles utterly condemn...

Answer.

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

...the Church of God, and which the Apostles utterly condemn...

Quoniam
etiam non
ordinant
illis Universi-
tates sine
collegio, me-
miserunt vi-
detur, quod
ipsa sunt Con-
ditiones in
illis sunt

And therefore, saying thus, (saith he,) such are ordained
these Universities, or Colleges, it is manifest that both they
and the Graduates in them are subject but so much more than
should be introduced, as Testimony whereof, as Willelmo College-
ator, as other Graduates do seek the things which are their own;
leaving the Rules of Charity: From whence do arise unities, and
controversies between Persons and Countries; and many other
scandals of the Father of Lies.

vana Gentilitas intradit, in cuius seque tem Collegiatum et alii Graduat, po-
rant qua sua sunt, Charitatis Regulas deserventes: ex quo pallidus invidus, compo-
siones Personarum et Patria, et multa alia seminaria patris mundati. Wickliff in Secundo
Milanense Ecclesie. cap. 16.

Quantum
ad Collegia
in Studiis
sua genera-
libus est idem
Judicium.
Nam per ipsa
Patria et
Persona,
contra chari-
tatis regulas
acceptantur,
et intrinseca
invidie cum
peccatis aliis

Again, he having spoken of other Sects, saith, Our Judge-
ment concerning Colleges is the same, as touching their Ge-
neral Studies: For through them, Persons and Countries
are accepted against the Rules of Charity, and inwardly
are loaded up with other sins, Perjuries, and Simonies, against
their own Statutes. Notwithstanding it is granted, that
out of such Colleges many good things do arise, as well as
out of other Sects; yet not so many as by the occasion of
the sin of the Devil, and the sin of the first man. And
therefore let a faithfull man be ashamed to allege the fruit of
such Profit.

et perjuris ac Simonis contra instituta propria committuntur. Conciliatur tamen quod ex
taliibus Collegiis sicut ex aliis Sectis eveniunt multa bona, non tamen ita, quos occasiones
peccati diaboli, et peccati primi hominis. Ideo irascatur Patris fratrum, ubi committit
allegare. Wickliff lib. de cura Pastoral. cap. 10.

Si Collegia
ipsa sunt in
conversacione

Again saith he, If these Colleges are in their conversacion
rejoiced of the Lord, uba doubts but that to nourish them

ad Dominum reprobus, qui debent quia sic univere non fore alienigenas, sed filios et
pariter contra Christianam fidem presumptis. Nonnulli in Collegiis et unum Monachum quicquid
in Christi Domino fundere sunt, etiam Christiani cum Sacerdotibus, ibi. 4. cum fuerint Gr-
aduationem liberam deinde ipsi, et proutque servituti solam aliam minus deum, et
modum per gradus quos Deus ordinat in suis cathedris ascendere. sed per latitudinem etiam ad
Deum pervenire transvolant. Quia ergo illorum est si fuerint pariter et Christiani
in Christi Cathedra regere Christianos. Item.

in the way to heaven, but the foolish presumption of a Nation, and party against Christ. For all these Sects, and all Heresies which are not founded on Christ the Lord, they tempt Christ with the Devil, Mat. 4. seeing they despise the free Ordination of his Self, and do rather choose another scilicet Sect, less good, as if they would not ascend into the heavenly Sion, by the steps which God hath Ordained, but would fly to the Pinnacle of the Temple by the carrying of the Devil. What aims therefore is it to cherish such a child of the Devil in Cains Castles against Christ?

He also affirms that one Idiot through the help of the Grace of God doth more good in the Church, then many Graduates in the Schools and Colleges: and that Gods Inspiration of such, doth more profit the Community of the faithfull, then all the Universities, and all their Studies and Priviledges.

Thus hath Wickliff witnessed in this matter, who was also Himself Master of Balliol Colledge in Oxford: And Philip Melancthon gives this Testimony of Him, Equidem sapientem virum iudicio fuisse Wickliffum Anglum, qui omnium primus, quod ego sciam, vidit Universitates fuisse Satana Synagogas, that is, I do indeed judge Wickliff of England to have been a wise man, who for ought I know, first of all saw Universities to have been the Synagogues of Satan.

John Hus also, that excellent Instrument of Jesus Christ, and blessed Martyr, saith, speaking on that Scripture, Isa. 28. Voe to the Crown of the Pride of Ephraim, and the Crown of Pride shall be troden under foot, saith, The Doctor-ships and Master-ships of many, who having the Word of God wholly choaked in them, do now too shamelessly make broad their Phylacteries, and enlarge the borders of their garments, and love the chief chairs in the Schools, and to be saluted in the Markets, and to be called of men Doctor; And by this they go in the apparel and harness of the Mystical body of Antichrist because it is written that he is the King of all the children of Pride. And the Crown of Pride, of these children of Pride shall be troden down.

John Hus,
Pedibus calcabitur
Corona superbia. Nam
multarum
Doctorum
& Magistratus,
qui suffocato in ipso
profus verbo
Evangelii,
jam incedunt cum
magnifice
fimbria &

distant Phylacteria sua, & amant primas Cathedras in Scholis & saluti in foro, vocant
se honoratissimi Rabbis, ac per hoc edunt in apparatu & ornamento Corporis Mystici Anti-
christi, quoniam Scriptum est, est Rex super omnes filios superbiae, Ioh. Hus. Lib. de
Regno Antichristi, cap. 24.

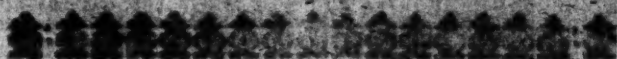
And thus as it is manifest what Religion founded in the
 righteousness of men is as manifest what Religion is the foundation
 of righteousness. If they be not truly founded
 righteousness will not stand. As it is the work of God
 to forward in the world, as it necessarily must do, wisdom
 withstanding the present deflection, in the appointed time,
 they can no more be built up, then the house built on the sand
 in the time of Tempest. For the true Religion is founded
 on the Foundation of the Prophets, and Apostles, Jesus Christ
 himself being the chief corner stone, and so is firmly founded
 upon a Rock, and can never fall. But the Universities are
 built on the Foundation of the Philosophers, and Heathen, Plato and Aristotle
 being the chief corner stone, and so they are built upon the
 sand, and neither can their own power uphold them, nor the
 Seal of the Church establish them, in that day wherein shall be
 alone shall be revealed. But it is not men of more wisdom
 Religion and Righteousness, who will do this work, and expect
 this to be the foundation of the Kingdom of God
 are too weak and mighty for all humane power. But Christ
 called, who shall call them to his foot, they shall not stand
 on their own strength, but through the power of his grace.
 friendship of Christ, but through the power of his grace, shall
 breakthrough that can be said and established by the wisdom,
 Policy, Prudence, and Religion of man, and shall execute
 the righteous judgements of the Lord, on these
 Harbours and Foundations of the Nations.

And whereas he saith, their Destruction will come upon
 themselves: I do verily believe that. For seeing their
 Foundation is so weak, their Fall must needs be Destruction. And the
 Lord will raise up his word in the midst of them to destroy
 them: For the more the word of the Lord shall blow upon the
 University, the more shall this Grass wither, and the flower
 thereof, that is, Humane Learning fade away, till it be at last
 quite dried up. And this is the Reason of the University,
 whose day is coming, when iniquity shall have an end.

And thus have I done with these things; There were many
 other things in that Sermon, as contrary to the Gospel; which
 for brevities sake I have omitted.

Now

Now what say you? Is it not a **miraculous** thing, that by the **principles** of such a man? and if the **Crimes** of the **dead** were in life under the **Gospel**, how ought we to **remember** **God**, at the **beginning** of these things? (And now says the **Lord** **Jesus**, who was **crucified**, **dead**, and **buried**, but are **risen** from the **Dead** by the **Everlasting** **Word**, and ascended **up** to fill all things, have **every** **one** of thy **Members**, which is so **preciously** **rent** and **torn** this day, by **idol** **Worship** in **sheep's** **clothing**, and is thus **hurt** and **consumed** by **paying** **for** **the** **Doctrine** of men, who **seek** **glory** **for** **themselves**, and **their** **own** **praise**, **for** **the** **harm** and **ruin** of thy **poor** **people**, **arguing** **Somewhat** **to** **please** **God**, who are the **way** the **truth** and the **life**; how shall the **Kingdom** of **Antichrist** be brought down? when the **heads** of **Judas** men, who **sell** **Paras** in the **Church**, are **driven** **forth** to **struggle** to hold it up. And how shall the **days** of **tribulation** be **shortened**, when his **Kingdom** is **coming** **forth** again in the **present** **deceivableness** of **unrighteousness**, that hath **never** yet **appeared** in the **World** to **disturb** the **Verities** of **God**. Don't remember all thy **Promises**, and **make** **hasten** **down** **destruction** **upon** **the** **Antichrist**, and **all** **the** **Mystery** of **Unbelief**, and **Unrighteousness**, and let it sink as a **distinction** in the **sea**, without any **hope** or **possibility** of a **Resurrection**. And seeing thou **knowest** **thou** **art** **stretched** **out** **for** **thy** **work**, but **without** **life** against it, do thou **destroy** it **O** **Everlasting** **Word**, even with the **Spirit** of **thy** **main**, and **truthfulness** of **thy** **coming**, according to the **Word** of thy **Promises**, and the **Word** of **thy** **glory** and **power** of thy **Spirit**, occasioned thereby, the hearts of **thy** **faithful** **and** **elect**. Even **O** **Lord**, and **thy** **Kingdom** **come**, and **we** **will** **not** **cease** **carrying** **the** **Word** **will** **take** **up** **the** **Word** **in** **the** **mouth** **of** **them** **to** **defend** **them**: For the **more** the **Word** of the **Lord** shall **blow** **upon** **the** **University**, the **more** shall **the** **Word** **wither**, and the **harvest** **thereof**, that is **Human** **Learning** **fade** **away**, till it be **as** **stale** **and** **dried** **up**. And this is the **work** of the **University**, **whole** **that** is **coming**, when **wisdom** shall have an **end**. And now have I **done** **with** **these** **things**; There were many **other** **things** in that **sermon**, as **contrary** to the **Gospel**; which **now** **for** **renewal** **I** **have** **omitted**.



TESTIMONY

From the

WORD

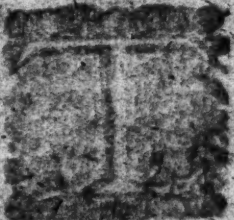
OF THE

University

OF

Any Academical Degrees made
of for the Ministry of the Gospel

to the University of Cambridge, which has been the
seat of learning for many years, and has been
the source of many good men, who have been
the support of the Church and State, and the
benefit of the world. The University of Cambridge
has been the seat of learning for many years, and
has been the source of many good men, who have
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benefit of the world.



Printed by J. Sturges, at the University Press, Cambridge.
1754.



A
TESTIMONY
From the
WORD

Against
DIVINITY - DEGREES
IN THE
University :

OR,
Any Academical Degrees made use
of for the Ministry of the GOSPEL.



He Universities (whose soul and life do
lye in humane Learning and School-
Divinity) that they might gaine the
greater profit to themselves, and
glory to their children, have (after
the example of the heathen) given
their children Degrees in Divinity
(as they in Art) and the glorious
Titles of Bachelors, Masters, and Doctors in Divinity, as so
many Crowns of Gold upon their heads, to win them ho-

now and reputation with all people, who have been under the delusion of Antichrist.

And in the confirming of these Graduations or Degrees, (which also is done for a sum of money,) they give the Graduates license and power to preach, and to expound the Scriptures, and that by the sole Authority of the University.

For the Vice-chancellor, admitting a Bachelour in Divinity to his Degree, useth these words in the name of the University, We admit you to declare all the Apostolical Epistles, in the name of the Father, Son, and Holy Ghost. And so the Bachelour in Divinity, hath Power according to his Degree, only to deal with the Apostolical Epistles, but must go no farther. And admitting a Doctor to his Degree, the Vice-chancellor saith thus, We admit you to interpret and profess all the holy Scriptures both of the old and new Testament, in the name of the Father, Son, and Holy Ghost.

And thus doth the University, through power received from Antichrist, give men, chiefly for money, Divinity-Degrees; and through those Degrees it gives Authority and privilege to Bachelors in Divinity to expound part of the Scriptures, and to Doctors to expound and profess all the Scriptures; and they that gaine these Degrees to themselves, are (as there is good reason) the great men in account with the University, and also with the carnal people of Antichrist, how destitute soever they be, of the faith and spirit of the Gospel.

Wherefore I cannot chuse but give in my Testimony against this glorious and gainful privilege of the Universities, to wit, their conferring upon their children Degrees in Divinity, and creating them Masters in that Mystery, which none can teach but God himself; and which none can learn, but true believers who are borne of God, and are his true Disciples.

And so I do openly affirme, that Degrees in Divinity (for I meddle with none else) given by the Universities to their children, are plainly and grossly Antichristian, being most manifestly contrary to the word of the Gospel, and the light shined in the New Testament.

For

Procancelarius
Bacchalaureum
Theologie ad-
mittens, his ver-
bis utatur;
Admittimus te
ad enarrandum
omnes Aposto-
licas Episto-
las, in nomine
Patris, Filii, &
Spiritus sancti.
Doctorem ad-
mittens, ita di-
cet, Admitti-
mus te ad inter-
pretandum &
profutendum u-
niversam sacra-
ram Scriptu-
ram tam veteris
quam novi Te-
stamenti, In no-
mine Patris, Fi-
lii & Spiritus
sancti. cap. 20.
De Ceremoniis
in Gradibus
conferendis

University-de-
grees in Divi-
nity Antichri-
stian.

(3)

For first, In the Gospel of God our Saviour, we learn, That onely a new and heavenly birth makes men to be of the true Church, and that the pouring forth of the spirit on these children of God, according to the measure of the gift of God, makes Christians of several Degrees in this Church, and not Academical Graduations.

Secondly, In this Gospel also we are taught, that all the true Ministers of Christ are equal, and not one superior to another, as these Degrees make them.

Thirdly, In this Gospel also we are taught, that the true greatness amongst Christs true Disciples, doth not stand in Academical Degrees, or worldly honour and Dignities, but in the faithfulness neer and exact following of Christ in word and conversation; and that the sons of Zebedee, in desiring superiority and pre-eminence above the other Disciples, contrary to the life and doctrine of Christ, did grievously offend, and were therefore sharply rebuked of Christ.

Fourthly, Yea here, we hear Christ himself forbidding this very thing to his Disciples, that Antichrist and his prophets might have no cloak for doing the contrary, where his Gospel is truly taught and published. For Mat. 23. Christ doth forbid his Disciples before all the multitude, to be as the Jewish Rabbies or Doctors, who (saith Christ) do their works to be seen of men, and disguise themselves with different garments or habits from others (that they might be the more taken notice of, and have the more respect) and do love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Doctor, Doctor; but saith Christ to his Disciples, Be not ye called Doctor, for one is your Master, even Christ, and ye all are brethren, and so equal.

Whence it is evident, that this practice of Universities and Colledges in giving men Degrees in Divinity, as they call it, and Titles, Habits, and Dignities accordingly, is contrary to the express command of Jesus Christ, and so is a meer Invention of Antichrist, to put Honour and Reputation on his Ministers.

It is also manifest, that this practice of the Universities,

hath all along made many Doctors in the Church, which yet never were Christs true Disciples.

It is also manifest, that these Degrees and Titles do cause men to be proud, and to lift themselves up above their brethren, and to think themselves something when they are nothing; such Graduates, usually proving Theologi Gloriosi, Divines of glory; and not Theologi crucis, Divines of the cross, as Luther speaks; that is, proud and haughty clerks, and not the humble Ministers of Christ crucified.

These Degrees also do break the simplicity of the people of God, and do prejudice the communion of Saints.

Farther, these Degrees are a dangerous snare to simple people, causing them to receive all for good Doctrine that is delivered by such men, though it be never so erroneous and unsound, inasmuch as their high titles which they have gotten in these High places, and the reputation of their learning, strikes an awe into them, that they dare not once question what such men deliver, much less contradict it.

Wherefore, as much of the mystery of iniquity is discovered and dissolved already, so there is no doubt, but that this glorious relique thereof, to wit, Divinity-Degrees, will also in due time follow, as the lightnings of God shall enlighten the world.

And seeing so much of the light of the Gospel hath shined forth in this Age, it were to be wished that the Universities, Heads of Colledges, and Clergy, would not wilfully, for worldly honour, respects, and advantage sake, shew their eyes against it, or rather with open eyes, maliciously seek to extinguish it, but that they would be contented, to have all their honour lye in their likeness to Christ, who was in the Church as one that served; and who was so far from receiving honour and taking titles from men, to make himself of account in the world, that being Lord of all, he made himself of no reputation; and that they would reject all the pompe and pride of the false Church, which being destitute of faith and the spirit, makes It self and its Ministers glorious, in outward names and Titles.

Now though this be a plain case in the Gospel, and there needs

words no Testimony of men, yet for the fuller conviction of the world, I shall adde the witness of other helibonds, that it may appear, that I am not alone in this matter; though to have been alone with the world, would have been more and safe enough.

The Saints & Martyrs against Divinity-Degrees.

In Edward the third's time, there was an excellent discourse set forth, called, *The Plowmans complaint*, &c. which testifieth against these Divinity-degrees, in these words; Antichrist (saith he) maketh Masters too many, who teach the people with their own teaching, and leave Gods teaching which is needful, and hide it with quaint glosses from the mean people. But (saith he) these Glossers object, that they desire not the state of Masters to be worshipped thereby, but the more to profit the people when they preach the word. For they say the people will more believe the preaching of a Master, that hath taken a state of School, then the preaching of another man that hath not taken the state of Mastership. To which he replies, That it is no need that Masters bear witness to Gods teaching or word; that it is true and good, neither (saith he) can any man by his state of Mastership which God hath forbidden, draw any man from his sin, rather then another man which is not a Master, nor will be none, because it is forbidden him in the Gospel. And a little after he saith, Seeing we are to believe a mans words more then his word, the deed sheweth well of these Masters, that they desire Mastership, rather for their own worship, then for profit of the people, &c.

Plowmans complaint.

After, John wickliffe that chosen servant of Christ, did witness against these Antichristian Degrees; who saith, The Clergy do busily seek their own worldly worship and glory, and by great gifts and vane costs, to be called Masters in divinity, and to speak before Lords, and to sit at meat with them, and not to teach truly the Gospel to all manner of men, by meek life, and freely, as Christ bids.

John Wicliffe.

The same Wicliffe on Mar. 23. cap. 4. saith, Although in some studies, the name of Doctor imports excellency, seeing it is dam studis no-

fit excellencia cum sit viciu Gemilla ex multis bonis & statibus aggregatus. Item in textu Apostoli iunetur simplicius, pro quocunque fidei, qui notabiliter docet fidem catholicam; & sic dicitur pater Doctoris merum & laborem, & interitum superbiu & status emigrationis quoad mundum. Wicliffe Tractat. in cap. 23. Mar.

a heathenish Rite, heaped together of many honors and states, yet in the text of the Apostle, it is taken more plainly, for any faithfull man, who doth not ably teach the catholike faith: and so the name Doctor, speaks of desert and labour, and takes away pride and eminency of State according to this world.

Breviter, omnis Secta, Saus vel operatio, quam Christum non approbat in suo evangelio, est rationabiliter dimittenda; ideo cum Christus non approbat sed reprobatur gentile Ministerium supradictum, patet quod est de Ecclesia dimittendum. Idem.

Again, saith he, Every Sect, State and operation which Christ doth not approve in his Gospel, is in reason to be rejected and therefore seeing Christ doth not approve but reprove the fore-named heathenish Mastership, it is manifest that it is to be dis-charged, and cast out of the Church.

Nota quod nomen Officii multum distat a nomine Graduationis Scholasticæ, gentiliter introductæ.

Again, saith he, Note that the name of an office, doth much differ from the name of a Scholastical Graduation, heathenishly brought in.

cum periculum & superfluitas sit in isto nomine videtur quod istud nomen sit rationabiliter fugiendum.

He saith also, That Christ hath specially forbidden his Disciples, heathenish or Scholastical Mastership; and that Christ would have the name of Master or Doctor singularly reserved to himself, seeing he, by reason of his hypostatical union, hath a certaine excellency which cannot agree to any other of mankind. And concludes, That seeing there is danger in attributing to men the Title of Master or Doctor in Divinity, therefore in good reason those Titles are to be shunned in the Church of God.

John Hus.
Hus, libr. de
Regno, &c.
Antichristi. c.
14.

John Hus. also saith, That they who take to themselves Academical Degrees, and Titles answerable, do go in the apparel and harness of the mystical body of Antichrist, who is the King of all the children of pride, to wit, of the Masters and Doctors in Divinity.

Again in another place he speaks to this purpose, Christ (saith he) saith, Job. 8. Neither came I of my self, but the Father sent me; so the Saints have come in the name of the Lord Jesus, and in the name of Jesus they have performed their Priest-hood, and he is the Crown of their glory: and by this, they quibuscumque aliunde coronantur, ut Magistri & Doctores, & Baccalarii, nec non alii varii generis titulorum in multis scientiis huius mundi, &c.

are distinguished from certaine, who are oitherwise crowned, as Masters and Doctors, and Batchelors, and from others of other kind of Titles, according to the manifold wisdoms of this world: for these exalting others by their pains, and through their own science and learning, are notably beautified with their own titles and crowns: and therefore do rather performe their office, than their own names, when in Christ. Thus he.

Luther Speaks much to this purpose also; but I shall have occasion to use him more largely.

Zuinglius on that Scripture Mat. 23. Be ye not called Masters, for one is your master, Christ, &c. saith thus: Thou hearest what Christus saith here, that these titles of Masters and Doctors, are not of God, seeing Christ forbids them.

Communis Pellicanus also, a godly preacher, having the sense of this on his death-bed, desired his friends, that he might by no means be buried, as the manner then was; in the habit of a Doctor, quia sperabat se resurrecturum ad iudicium non ut Doctorem, sed ut humilem Christianum; because he hoped he should rise to judgement, not as a Doctor, but as a cane. a humble Christian.

Now me thinks, the clear and precious word of Christ alone, should take off the Universities and Clergy, from giving and receiving these Degrees and titles, if they do in good earnest profess themselves to be his Disciples; but how much ought they to be ashamed and confounded, when they see other believers, for the love of Christ and his word, utterly renouncing these things before their faces, that they, if they persist, may be left wholly without excuse before Christ and his Church.

And now for the conclusion of this matter, I shall hold forth to the Universities, the true Degrees, which Christ the Son of God, did himself take in the Church of God, and which all his Saints are to take after his example.

Jesus Christ the Son of the living God, the first and chief Teacher of the new Testament, did neither commence Bachelor nor Doctor in Divinity, but he took five other Degrees, wherein the University-Graduates are usually wanting.

Christ's first
degrees in the
Church,
His Divine
Sonship.

Christ's first Degree in the Church was this, that He was the Son of God, as the Lord said to him, Thou art my Son, this day have I begotten thee; and againe, This is my beloved Son, in whom I am well pleased. And this is the first Degree that Christ himself took in the Church, his Divine Sonship according to his Humane nature. And this Degree all the faithful take with him, for they all are begotten of God, and born of the immortal seed of his word, and their being the children of God through faith, is the first Degree also, that they take in the Church.

His second de-
gree.
His Unction,

2. Christ's second Degree in the Church, was his unktion with the spirit, for being the Son of God, the spirit of God came and sate upon him in the forme of a Dove, which was his New Testament-Baptisme: and his first Degree was confirmed to him by the Father, when he took this second; for whilst the spirit rested on him, a voice from heaven said, Thou art my beloved Son in whom I am well pleased.

And this second Degree also, all the faithful take with Christ, for they all as his fellows, are anointed together with him, the chief among them; they as members are anointed together with him the head, with the same oile of gladness; and being sons, God sends the spirit of his Son into their hearts; and the spirit of the Son in their hearts, is a sure testimony they are sons: and their second degree also confirms their first; to wit, the Gift of the spirit, their sonship.

His third de-
gree.
His victory o-
ver temptati-
on.

3. Christ's third degree was this, that after he was anointed by the Spirit, and declared to be the Son of God, then for the proof of both, He was led by the spirit into the wilderness to be tempted of the devil, fourty dayes and nights together; and in all these temptations, through his Sonship, and unktion, he overcame the diuel, and came away Conqueror: And this was his third degree in the Church of God, that the anointed Son of God, overcame the devil, in all the greatest and most grievous temptations he could assault him with.

*And this third degree also, all the faithful take with Christ; for when they are the anointed Sons of God, Satan sets up-
on*

(6)
on them, with all sorts of Temptations, and they are led by the Spirit of God, to wrestle with principalities and powers, and spiritual wickednesses set in high places, and the rulers of the darkness of this world: and yet they in the strength of their Sonship and unction with Christ, do also with him, tread Satan under their feet, and go away Conquerors through the Grace of God in them; and this also is their third degree in the true Church.

4. Christ's fourth degree in the Church was this, that after his Sonship, unction, and victory over the devil in all Temptations, he then went forth as a fit and able Minister to teach the Gospel of the Kingdom, against all the enmity and opposition of the world, Devil, and false Church, as is taught us *Mat. 4. v. 11. & 17.*

And this fourth degree also, all the truly faithful take with Christ. For after they through faith are the sons of God, and through their Sonship are anointed, and through their unction, overcome the devil in all his Temptations, then also they preach the Gospel of the kingdom, being all of them, a chosen Generation, and royal priesthood, to shew forth the virtues of him that hath called them out of darkness, into his marvellous light, as Peter testifies: and they all speak as they do believe, and have experience: and their Sonship, unction, and Victory over temptation, is as sufficient a ground for them to teach, as it was for Christ to teach; and so they without any regard of the Laws of Antichrist, or Orders of the Clergy, go forth to teach the everlasting Gospel, as Christ did before them; and this is the fourth degree of the faithful in the Church.

5. Christ's fifth and last degree, which he took in the Church was this, that he having both preached and lived the word, whereat the world and worldly Church were wholly offended, and enraged, did at the last; willingly confirm his Doctrine with his death, and seal to the truth of it, with his blood; exposing himself to the most shameful and ignominious death of the cross, to confirm his Gospel to his Church; and this was the highest and most glorious Degree that Christ took in his Church, as Christ testifies, when

speaking of his suffering, he saith, *Now is the hour come that the Son of man should be glorified.*

And this fifth degree also, all the truly faithful do take with Christ, either in deed, if need require, or in preparation and readiness; and that whilst they live in outward peace. All the blessed Martyrs have taken this highest degree in the Church with Christ; and all the rest of his seed have been, and are ready to take it also, when it is the good will of their heavenly Father, seeing they can say in the same faith and spirit with Christ, even in this matter, Father, if it be possible, let this cup pass from me; yet not my will, but thine be done: for they are come, to do the will of him that sent them, even to the laying down their lives.

Now these are the only degrees, that Christ himself took in the Church, and which all the Saints take with him; and the true spiritual Church of believers, allows and approves no other Degrees but these.

And what now are the University-Degrees in Divinity to thee? they are Degrees in Antichrist's Church onely, and every heathen or humane creature, Turke or Infidel may take them aswell as they, with a little time and paines, and money.

Wherefore (that I may turn my speech a little to the University) do thou University lay this to heart, how much thou hast departed from the Gospel of Christ in this matter, as well as in all the rest; and hast received the Doctrine, and Laws, and Methods, and Manners of Antichrist, wherewith thou hast deceived thy self aswell as the Nations. And thou University, hast like thy own mother Babylon, Mystery written on thy forehead, for thou hast taken to thy self this title, *ALMA MATER*, the beautiful mother, which onely belongs to Jerusalem from above: and though thou hast brought forth a company of prodigious children, heathenish foolish, vaine, vile and abominable, yet hast thou called them learned, and given them Degrees in Divinity, contrary to the Degrees in the Gospel, and hast sent them forth, into every City, County, Town, and Village, as Ministers of Christ, yea as Sons of the morning, though unbelievers and destitute of the

spis: And thus hast thou deceived the Nations, and given them a *false Ministry* in stead of a *true*, and by this *false Ministry*, a *false word* in stead of the *Gospel*, and the world hath not at any time received a *greater* wo, nor more *grievous* plagues then from thee: Wherefore thus saith the word of the Lord, The day of thy vengeance is coming, and the years wherein thou shalt be made desolate; and thy doing and goodly things shall depart from thee, and thou shalt finde them no more at all, and the voice of *Religionists* and *Pipers* shall no more be heard in thee, for in thee is found the blood of *Prophets* and of *Saints*, and of all that have been slain upon the earth: thy *humane learning* to wit, thy *Philosophy* and *School-Divinity*, & the *false Ministry* that they have set up, and the *false Christians*, that have proceeded from that Ministry, have devised and executed all these *wonders*, and *murders*, on the true *Saints* of God.

FINIS.

Quis est sapiens & intelliget hac?



The Testimony of
upon the whole matter

of the State of
Humanity

of the State of
Humanity

of the State of
Humanity



The Testimony of *Martin Luther* upon the whole matter,

To wit, touching

*Universities, Humane Learning, or
Philosophy, Vniversity-Degrees, &c.*



Martin Luther in his Answer to *Ambrosius Catharinus*, expounding the Vision concerning *Antichrist*, Dan. 8. speaks thus:

The twelfth and last face of *Antichrist*, is that *Chaos*, and open gate of *Hell*, yet very comely to behold, to wit, the *Universities*, into which, perjurie, and the abuse of Gods Name are the entrance, and the progress is a free and most licentious conversation in all manner of wickedness. And yet under these sins and destructions, Science and Sapience are promised. Yea Titles and Degrees are given in stead of rewards.

But what do they perform at length? First, the more choise youth of christian people are here prostituted, and are cast into the open throat of *Hell*, that I verily think this destruction was figured by the Idol *Moloch*, to whom anciently they made their choise

choice children to pass through the fire. Afterwards Aristotle being read to them, and not rightly understood, the wits of Christian youth are exercised with heathenish and humane learning, yea, are quite blinded and oppressed with it. And in stead of the Word of God, the doctrine of Antichrist is delivered, that is may seem, the devil himself could not bring forth a more subtle and effectual Invention and engine, Euxterly to extinguish the Gospel, then to set up Universities. Wherein, under the pretence of Christian Doctrine, nothing should be taught but that which is most contrary to the Christian Faith. And if at any time it seems good to call forth the choicest to the Government of the Churches, they call them out of these Stews and Deas.

And truly to me, this last face of Antichrist seems to be the most hurtful of all, because this hath the pretence of the Word, when all the rest have onely the colour of Example; and this is plainly Schola Hideth, the School of Propositions, of which anon. For it is incomparably the greatest prejudice, under the colour of the Word, to teach things contrary to the Word; seeing the face of Examples is formed and strengthened by the face of the Word, which otherwise would soon come to nothing, if the Word should reign in its genuine sense; and also, seeing the pretence of Examples doth onely deceive the manners, but the pretence of the Word, overthrows the Word. But if by any Grace of God, the Universities should receive the Word (to wit, instead of Philosophy and School-Divinity) how soon would the Papacy, with all its faces or appearances perish, seeing this face, to wit, the Universities, is the prop, bones and whole strength of that kingdom of face!

Rev. 9. from
the first to the
twelfth verse
expounded by
Luther.

Verf. 1.

This deceitful face seems to be foretold Rev. 9. which Scripture it is worth the while to rehearse, and a little to unfold, for John saith, The first Angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit, &c. I will here make tryal a little with my own apprehension. Now certain it is, that by Angels through all the Apocalyps, is meant the Overseers of Churches, as doth plainly appear out of the second and third chapters, where it is written to the Angel of Ephesus, Smyrna, and others. Further, that other sort of Angels which sounds the Trumpets, of which

which there are seven mentioned, chap. 8. cannot agree to any but the Roman Bishop, seeing no others are said to sound with Trumpet. Now to sound with Trumpet, can be nothing else, as appears by the consequence of the Text, and the following effects, then to make Decrees, which must ever arrogate to himself, besides the Bishop of the Roman Church. Neither is it said in what manner they prepared themselves to sound. See it chiefly in their Opinions, which were done, an impatient, for and unquiet Tranny, to make Laws, and thereby to subject others to themselves.

But let us come to our first Angel, who was the first among three, you were to bring three woes upon the earth, and this is He, who did first institute and confirm Universities, whom it is not easie for me to name, Histories so varying in this matter. But let him be whosoever he was, he was a star fallen from Heaven to earth, whether it were Alexander of Hales, or (which I rather think) Sr. Thomas, who onely (after the Universities were approved, and the Angel had sounded) was either the first, or chief Author of bringing in Philosophy into the Christian world, being the most Aristotelian, yea plainly Aristotle himself, to whom, as to the Earth, he fell from Christ the Heaven, having obtained the authority of that most wicked Angel, approving such studies.

And he received the key of the bottomless pit, and opened it, and brought forth to us Philosophy, long ago dead and damned by the Doctrine of the Apostles: and from thence ascended the smoak of that pit, that is, the meer words and opinions of Aristotle and the Philosophers, as the smoak of that great Fornace: for then Philosophy prevailed, and became of large extent and power, so that Aristotle was made equal with Christ, in respect of Authority and Faith. And hereby was the Sun darkned, (even Christ the Sun of Righteousness and Truth: Moral virtues being brought in instead of Faith, and infinite Opinions instead of Truth) and the ayre also with the smoak of the pit; that it may be understood, not to be an Eclipse of the Sun, but the obscurity of the Ayre and Sun, by the smoak of the pit ascending, to wit, humane Doctrines, obscuring Christ and his Faith, as the Sun and Ayre.

Ver. 3.

And

Ver. 3.

And out of the smook of the pit there came forth Locusts on the earth. Here the people of the Universities, bred and born of Philosophy, are called Locusts by a most fit name, because they are without a King, that is, Christ, and live in companies, as is said, Prov. 3. and also because they waste and burn up all green things, where-ever they light; and so the Grammarians think they have their name Locusts, Locusts, a locousto & vastato, from the place which they burn and waste. And so, this people of the Universities, consumes and burns up all the green pasture of Christ, that is, the fruit of Faith.

And power was given to them as the scorpions of the earth have power: to wit, to wound the Consciences of men, because the green fruit of Faith being wasted, which heals the Consciences of men, it cannot be but the Conscience must be hurt and prejudiced.

Ver. 4.

And it was commanded them, that they should not hurt the grass of the earth, nor any green thing; that is, that they should not hurt the Elect. For they do not hurt all, neither do natural Locusts hurt every green thing, but some certain place: so it is here.

But onely those men, who have not the mark or seal, of God in their foreheads; that is, some grass they should hurt, to wit, those who have not Faith, which is the mark of God, which we carry in a pure Conscience and free conversation,

Ver. 5.

And it was commanded them that they should not kill them, but onely should torment them five months. This seems to be spoken of Moral Doctrine, which seeing it teaches us the knowledge of sin like the Law of God, it doth not kill, but onely afflict a man with vain studies, wherein he is always learning, and yet never coming to the knowledge of the truth: for they being killed with the Letter, are quickned with the eternal Spirit, inely they are tormented five months, that is, the whole time of their sensual life, in which moral Vertues reign. And we see by experience that all Moral Divines, are of a most evil and unhappy Conscience; full of scruples and unquietness, and have power neither of good nor evil: and therefore it follows,

And their torment is, as the torment of a Scorpion when

when it strikes a man, should have a wound and a conscience for
here he expounds what he had said before, that they are not spir-
itually killed, nor spiritually quickened.

And in those dayes men shall seek death and shall not
finde it, and shall desire to dye, and death shall flee from
them: to wit, the death of sin, which doth too much long in
the conscience, and yet is not rightly known; for if it were known,
presently it being slain would perish: but this cannot Aristotles
Ethicks do, but it is the office of the Letter and the Spirit.

And the shapes of the Locusts were like to hories prepa-
red to battle, to wit, of Scholastical disputations and conflicts.
He describes the war by this Allegory; for they are ready to
argue pro & contra (as they speak.) And on their heads were
as it were crowns of gold: that is, the Names and Titles of
Doctors, as, Magister noster eximius: sacre Theologiae humilis
& indigne professor, &c. that is, Our famous Master: and the like.
And these crowned ones, John Hus called Hypocritas Co-
ronatos, Crowned Hypocrites: and by reason of these Crowns,
they have Authority and power among the multitudes of
carnal Christians, who are willing to entertaine Antichrists
pompe, into Christs Church. Yet have they not true crowns,
but as it were Crowns of Gold, which they are very proud
of, and are much puffe up with them, though usually, they
are set on the head, of Ignorance and Error.

And their faces are like the faces of men, because their do-
ctrine and life is governed, not by the spirit of faith, but by the
dictate of natural reason, and by the light of nature illuminated
by Aristotle.

And they had hairs like the hairs of women. For Philoso-
phy brings forth effeminate Ministers: given so ease and luxury,
and in whom is nothing of spirit, nor of manly abilities in Christ.
For the haired are Priests, as you may see Psal. 68. 16. 3. and in
other places.

And their teeth are like the teeth of Lyons: consider only
the Thomists instead of all other Divines: whether they be nat-
turing, and crying, and howling, of all that speak a word against
Aristotles Divinity. Teache the Thomists, Scotists and Modern

Verf. 6.

q. 117

Verf. 7.

Præparatus in
prælium, & ar-
matuſ, & ar-
matuſ doctrina,
& ar-
gue loquen-
di, arguendi, re-
ſpondendi, ex-
hortandi: poten-
tes ſunt ad in-
vadendum &
deſcendendum
quancunque
velint verita-
tem, aut ſpeciem
veritatis, armati
nihilominus om-
ni apparen-
tia ſæctæ & bonæ
ſciæ. J. Hus.

Et ſuper capita
eorum Corona:
i. e. Tituli Ma-
giſtrales, vel
dignitatum &
graduum in Ec-
cleſia inveci-
tura. J. Hus.

Verf. 8.

men, bite one another among themselves, and sharpen against one another, not any teeth, but the teeth of Lyons, neither is there any sort of men which war more fiercely or with greater hatred, then those Sects of Divines, each of which desire to devour the other, that is may reign alone.

Verf. 9. And they have breastplates as it were breastplates of iron, and this is the pertinacious and confident presumption of each Sect, on the truth and soundness of his opinion: and by these iron breastplates they are unconquerable: and these are the Principles of each Sect.

And the found of the wings was as the sound of Charriots, and of many horses running to battle: the wings are the words of those that dispute and contest, by which they do impetuously, bravely and clamorously rush on one another and fight: as we see in the tumults of Disputants both by words and writings, where neither yields to neither, but each one is unconquerable. For he signifies this pertinacious affliction of disputing, by the rushing of chariots and horsemen.

Verf. 10. And they had tails like unto Scorpions, and there were stings in their tails, and their power was to hurt men five months. Here he explains what before he had propounded, to wit, that the fruit and end of this Divinity is nothing but evil consciences, during all the time of the sensual lives of men. For that Divinity is an abomination to those who are spiritual, because these are without the bounds of the five months, in the spirit of Liberty.

Verf. 11. And they had a King over them, which is the Angel of the bottomless pit, whose name in Hebrew is Abaddon, and in Greek Apollyon. Here we may learn that the Rector General of all Universities, is not Christ nor the holy spirit, nor any Angel of God, but an Angel of the bottomless pit, that is, one that is dead, and is among the dead and damned. Suppose it then? even that Light of nature, to wit, Aristotle, who doth actually reign in the Universities as Abaddon, and Apollyon, that is, a Waster and Destroyer of the Church. For we have said that an Angel signifies a Teacher or a Doctor in the Church. And certain it is, that Aristotle who is dead and damned, is at this day the great Doctor of the Universities rather then Christ; for

for her own sake being created by the Authority and Study of
Thomas, receiving freewill, and teaching moral virtues and
natural Philosophy, to wit, the three-headed Cerberus, or
three-headed Cerion.

Behold the first to which the Church hath from the Reformation
Antichrist by the Ministry of Saint Thomas: and they whose
duty it was chiefly to have prohibited and extinguished these
things, they chiefly have erected and established them.

Thus Luther, word for word, in the forenamed place. He Luthers second
Testimony.
also in his book De Abroganda Missa p. 102, speaking of the
Idol Moloch, saith thus:

Moses and Jeremy have ascribed the worship of this Idol to
be after this manner, that they did burn or offer to him their
children in the fire, supposing that hereby they did perform the
greatest and highest service to God, inasmuch as after the ex-
ample of Abraham they do not spare their own children, though
they do this, not only not being called as Abraham was, but also
without faith. Or in the highest wickedness, and therefore the Psal-
mist testifies, Psal. 78. That they offered not their children to
God, but to Devils. For whatsoever is not done by the call
and command of God, is not done to God but Devils, who sug-
gest this, though it be done under pretence of the name of God.

Now hereby (saith he) I conceive the Universities to be re-
presented, in which the best and choicest part of Christian youth
is offered, as it were in burnt sacrifice to God, that there they may
be instructed, and be made as it were wholly divine. For the
common people believe there is no place under heaven, in which
youth can be better instructed, so that even religious people have
recourse thither. For to learn any thing out of the Universities
to learn nothing: but to have studied in the University, is to
know all things. There all Divine and Humane things are be-
lieved to be taught: for no man sends his son thither with any
other opinion than this, that he can nowhere be better sent.
They think they perform the highest service to God, that they
offer their sons to be formed according to the instruction of godli-
ness, that thereby they may become profitable and useful Mini-
sters, Preachers, Governors, who may wholly become Gods own
portion, and be useful both to God and men.

And hereto appertains the name Moloch, which signifies a King, or kingly, because this kind of study doth honour them with Degrees and Promotions, and renders them fit and able to govern others. For we see that all that are preferred to Governments, are taken out of Universities: and he that is not a Graduate or Member of an University, is not qualified for preferment, or to be set over any people: but let the Ass first be crowned (to wit with a Degree) and then let him reign.

And parents do not see, and they that do see, do not regard, that youth are usually here destroyed, through rude and vile manners, none commonly forbidding them. For not only luxury, and other manifest sins do but much destroy them, but that they are induced and possessed with Philosophicall, heathenish, humane, wicked, and impious opinions, this is the fire of Moloch, which we see too sufficiently bewail, seeing through this they especially are drowned and perish, who are the most studious and modest youth in Universities. So great is the fury of God upon this Valley of Tophet and Hinnom, that they perish more grievously who learn most, and live modestly, than they who learn nothing and are corrupted with lusts. For these learn nothing which is to be unlearned again, seeing they know they do evil; whereas the other suck in poison which happily or never they do vomit up again, holding that for good which is evil, and instructing those with the like opinions, whom they take to reach.

And to these pits of Hell it is to be imputed, that the Sun of the Gospel is obscured with the smoke of the pit: for out of this smoky proceed those Locusts, which possess all Chancs, and Pulpits, and administer all Government: that since from the beginning of the world, could devise nothing in all the world more strong and pernicious to waste Faith and the Gospel, then Universities. Neither was it meet that this evil should arise, but in the end of the world, when the world through the provoking of sin being laden with the wrath of God, should draw near to hell and damnation. For the miserable people must needs hear these things taught and delivered out of the Pulpits, which these Molochines have learned in the Universities. And they have learned nothing but the highest blasphemies of God. Neither is it thus far as have anywhere any other Pastor then these.

In

Uit Academiis,
ab initio mundi,
sanas nihil
excogitaret
praesentius, ad
vastandum fidem
& Evangelium toto
orbe.

The Jew said that valley is called Gehinnom, from whence
Christ took that word Gehinnom, which what it signifies, I do not
well know: but it seems to me to come from Janah, which signi-
fies to eat up, or to pill, or waste, as Tyrants or Usurers, do
pill and suck out the people, so that Gehinnom is the valley of
pillings or wasting the people, for these being set over the people as
shepherds, ought to feed them with the word of life, and they
instead thereof, do insensibly waste and devour them, in their
body, goods, and souls, with the pestilent Doctrines of Univer-
sities. And such Teachers do the Universities, those Sa-
nagogues of perdition, give us. Thus Luther.

These now are Luthers own words, which I have made
legible to English men. Wherein it is manifest that he
condemns the Universities in the very institution and consti-
tution of them, and chiefly in their chief studies, Humane
Learning, and School Divinity, and also, at to that gross
popish Opinion, that they are the *Parliament and Universities*
of the Ministry, and that none are fit to teach, or so fit
to teach, as those that have been educated in them. Yet
though these be raw, foolish, ignorant fellows, yet being
University-Graduates, must they be set over Towns and Pa-
rishes, and the miserable people must not onely hear them
and their detestful Doctrine brought from the Universi-
ties, but also must be constrained by secular power and
Laws, to pay them well for such pains, which tends onely
to the ruin of their souls for ever: and no hand is yet
strongly and resolutely stretched out to deliver the peo-
ple from this intolerable bondage. For the necks of the
people of the world have never endured so grievous a
yoke from any Tyrants, as from the Doctrine and Domini-
on of the Clergy. For worldly Tyrants, have onely afflic-
ted mens bodies and temporal estates, which reached
but to this short life: but these spiritual Tyrants, the Cler-
gy or false Ministry, when they have got countenance,
Strength, and ayd, from the worldly Magistrates, how
have they with their Academical, Philosophical, Heathen-
ish Divinity, infected, poisoned, and destroyed the people
to perdition, and no body durst shun them, upon pain

of temporal death or punishments. But now through the great goodness of God, and his mighty Providences and Works from heaven, it is a more happy age: and happy shall they be, who being called forth, shall do the work of God against all discouragements and difficulties, and shall not with Ephraim being harassed, turn their backs in the day of battle.

And now to return to our business again touching the *Universities*, let none object that *Luther* speaks against *Papish Universities only*, for this is but a weak and simple Defence, and altogether unable to ward off the mighty blow of Gods word, from their heads and hearts. For the things condemned in the foregoing Testimonies of *Luther* are the self same for the substance of them, as do live, prevaile and flourish in our present *Universities*, as hath been before declared, and I leave it to every faithful Christian to judge the truth in this matter. But men would faine preserve their *Titles, Degrees, Authority, Dignity, State, Stipends*, and therefore for defence of these things, they must needs say something, though it be to never so little purpose: but yet by such discourse they sufficiently declare how cool and icie they are for *Christs interest*, and how zealous for their own.

But certaine it is, that as the *Universities* were set up at first as nurseries for *Antichrists kingdome*, men being therein so educated (according to the undertaking of *Charles the great*) in *Philosophy* and *School-Divinity*, that it might be said to them, *Vos estis sal terra, & lux mundi*. Ye are the salt of the earth, and the light of the world (which yet onely agrees to the faithful who are born of God) so have they still remained the same hitherto in substance, though not without some small change of outward form.

The University-Philosophy,

For first, the *Philosophy* taught and studied in the *Universities* is the very same that it was at first, and this *Philosophy* is nothing but the *Religion of the heathen*, for what the *Law* was to the Jews, and the *Gospel* is to the Christians, *Philosophy* was and is to the heathen; and in this study the poor lads waste the flower and cream of their lives to no purpose, but to make them more heathenish, corrupt and bold, then they were by nature. And,

2. For

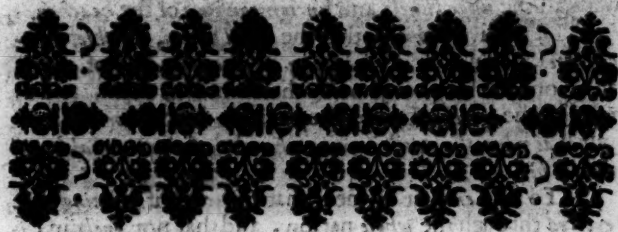
2. For their *Divinity* which they usually learn in the *Univer-* The Univer-
sities, out of the Fathers, Schoolmen, and Systems; and in *fiy* Divinity,
 which they are *trained* up to *dispute* either for it, or against it
 in the *Schools* (it being in seriousness, all one to them what
 they hold and maintain in Religion, seeing all is but opini-
 on to them) and which they after *teach* to the people, with
 special regard to their own profit and advantage; this is
 not the *true word*, and *Ministry* of the Gospel. For the
Gospel is the word of *faith*, which word, is the word in our
 hearts, according to the tenor of the *New Covenant*, where-
 in God saith, *I will write my Law in their hearts, and put it in*
their inward parts; But now the *University-Divines*, the
 Truth being indeed dead in their hearts, and having no
 presence nor power there, they take it up out of the
books and writings of men, wherein it hath been buried, and
 by this means bring forth a *dead Doctrine* to the world
 (which other men have spoken, but they have no experi-
 ence of) and not the *word of life*, which hath quickened
 them; but onely a *dead Letter*, raised up like the *living*
Letter, which they present to them, as the *Witch of Endor*
 raised up a *dead Samuel* in the outward habit and appear-
 ance of the *living Samuel*, and presented him to *Saul*: so
 these *Unversity-Divines* bring forth the outward garments
 and appearance of the Truth to the people, when they do
 best, but the *substance, soul, and life* of the *truth*, they can-
 not bring forth, because they have not the *living word* of
 God in their *hearts*, but have onely a *dead word*, which
 they gather out of the books and writings of men. And
 this is the *Unversity-Divinity*.

And Lastly, The *Preachers* which the *Universities* send
 forth, are usually in the greatest *unity* to Christ and his The Univer-
 Gospel, of all other men whatsoever, and do bring ty-Preachers.
 greatest *prejudice* to Christs Kingdom, and *advantage* to An-
 tichrists. For when men *without* learning and yet without
 the *Spirit of Christ*, will undertake to teach the people (as
 many also now do) their *Ignorance* is manifest to all, and is
 judged of all, and they through their *rudeness* can never
 long deceive the world; but now, when men are as *despi-*

rule of the Spirit as they, and yet have *Human Learning*, and the *Letter* of the word in a *Philosophical* sense to help them, this is that that *angers* and *accuses* the world, the people supposing the *doctrine* of the *Gospel* according to *Philosophical learning*, to be the *Ministration* of the *spirit*, and to be *sufficiently* enough to instruct the Church. And so *Antichrist's* kingdome is set up with *credit* and *renown* by these: whereas the *Ignorant Teachers*, who are destitute of the Spirit, are able to do him no *considerable* service. But Christ will not have the *Learned* men to be Teachers in his Church through their *Learning*, and as little will he have *Ignorant* men to teach in his Church, because of their *Ignorance*; but whether men be *learned* or *ignorant* according to the world, it is no matter in *Christ's Church*, where each man is to speak in the *Spirit of Christ*, which makes *alike*, both the *Ignorant* and the *Learned*, *wise in Christ*: and so the *Learned* man becomes *Ignorant* in the Church to be *Learned in Christ*, and the *Ignorant* man without worldly Learning, forthwith becomes *wise in Christ*; And the *Learned* and the *Ignorant* meet together onely in the *wisdom of Christ*, which is the wisdom of God, and swallowes up at once, all the *Learning* and *Ignorance* of the world *alike*, and will have all *wise alone* in it self.

Wherefore all *Universities* being left and forsaken as to *this matter*, let *Learned* and *Ignorant* men come *alike* to Christ to be made *wise in him*, who is made *wisdom of God*, and *only wisdom*.

F I N I S



THE
 Right Reformation of Learning,
 Schooles and Universities according
 to the State of the Gospel, and the True
 Light that shines therein.



Though I do not pretend to that wisdom which might direct the world (farther then the word of God is with me) yet shall I be bold, as one who desires to be faithful to Christ, and profitable to his true Church, to offer my apprehensions and advice, to the Cated, Chosen, and faithful Ones of Christ, that either now are, or hereafter may be in Authority in these Nations, touching the instructing youth, and ordering Schools.

1. First, therefore, as to this matter, I do judge, there neither is, nor can be, any greater evil then to bring up children in ease and idleness, and that they should have nothing to do, but to do nothing; and to live freely and without controule, according to those natural lusts and corruptions which they bring along with them, into the world, which do soon wonderfully improve through such a careless and unmuzzed life. And such children and youth, usually

become an *early prey* to the *devil*, who *readily* fills them, with all the *ungodliness* and *unrighteousness* of the *heathen*.

2. I conceive it *meet*, that the *Civil power*, or chief *Magistrates*, should take great *care* of the *education* of *youth*, as of one of the *greatest works* that concerns them, and as one of the *worthiest things* they can do in the *world*; inas-much as *what the youth now is, the who's Commonwealth will shortly be*.

3. To this *end*, it is *meet* that *Schools* (if wanting) be erected through the *whole nation*, and that not *onely* in *Cities* and great *Towns*, but also (as much as may be) in all *lesser Villages*: And that the *Authority* of the *Nation* take *great care*, that *godly men* especially, have the *charge* of *greater Schools*; and also that no *women* be permitted to teach *little children* in *Villages*, but *such* as are the most *sober* and *grave*; and that the *Magistrate* afford to this *work*, all *suitable encouragement* and *assistance*.

4. That in *such Schools*, they first *teach* them to *read* their *native tongues*, which they *speak* without *teaching*; and then *presently* as they *understand*, bring them to *read* the *HOLT SCRIPTURES*, which though for the *present* they *understand* not, yet may they (through the *blessing* of *God*) come to *understand* them *afterwards*.

5. That in *Cities* and *greater Towns*, where are the *greater Schools*, and the *greater opportunities* to send children to them, they *teach* them also the *Latine*, and *Greek tongues*, and the *Hebrew* also, which is the *easiest* of them all, and ought to be in *great account* with us, for the *Old Testaments* sake. And it is most *heedfully* to be regarded, that in *teaching* youth the *Tongues*, so wit, the *Greek* and *Latine*, such *heathenish Authors*, be most *carefully* avoided, be their *Language* never so good, whose *writings* are full of the *fables*, *vanities*, *filthiness*, *lasciviousness*, *idolatries*, and *wickedness* of the *heathen*. Seeing usually, whilst youth do learn the *Language* of the *heathen*, they also learn their *wickedness* in that *Language*; whereas it were far *better* for them to want their *Language*, then to be *possessed* with their *wickedness*. And what should *Christian youth* have to do with the *heathenish Poets*, who were
for

for the most part the *Devils Prophets*, and delivered forth their writings in his spirit, and who through the *smoothness*, *quantness*, and *sweetness* of their language, do insensibly intill the *poison of lust and wickedness* into the hearts of youth; whereby their Education, which ought to correct their natural corruption, doth exceedingly increase and inflame it.

Wherefore my counsel is, that they learn the *Greek* and *Latine* languages, especially from *Christians*, and so without the *lies*, *fables*, *follies*, *vanities*, *whoredomes*, *lust*, *pride*, *revenge*, &c. of the *heathens*; especially seeing neither their words, nor their phrases, are meet for *Christians* to take into their mouths: and most necessary it is, that *Christians* should forget the names of their Gods and *Muses*, (which were but *Devils* and *dammned Creatures*) and all their *Mythology* and *fabulous inventions*, and let them all go to *Satan*, from whence they came.

6. It may be convenient also, that there may be some *Universities* or *Colledges*, for the instructing youth in the knowledge of the *Liberal Arts*, beyond *Grammar* and *Rhetorick*; as in *Logick*; which as it is in *Divinity* (as one calls it) *gladius Diaboli*, the *Devils sword*; so in *humane things*, if it may be of good use, if *Reason* manage that *Art of Reason*: but the *Mathematicks* especially are to be had in good esteem in *Universities*, as *Aritmethick*, *Geometry*, *Geography*, and the like; which as they carry no *wickedness* in them, so are they besides very useful to *humane Society*, and the *affaires* of this present life.

There may be also in these *Universities* or *Colledges*, allowed the studies of *Physick*, and of the *Law*, according to that *Reformation* which a wise and godly *Authority* will cause them to pass under, both being now exceedingly corrupt and out of order, both for practice and fees.

7. Put why these *Universities* or *Colledges* should be onely at *Cambridge* and *Oxford*, I know no reason; Nay, if *humane learning* be so necessary to the knowledge and teaching of the *Scriptures*, as the *Universities* pretend, they surely are without love to their brethren, who would have these studies thus confined to these places, and

"*Juramentum
Magistrorum in
receptionibus &
resumptionibus
sol. nudi.*

*Jurent etiam,
quod extra
hanc Univ.
ficiatem us-
quam alibi in
Anglia, prae-
quam Oxonie,
in aliqua facul-
tate incipient,
om. Lectiones
suas sol. capiter
vestirent, nec
consentiant
quod aliquis a-
libi in Anglia
incipiens, hic
pro Magistro in
ulla facultate
habeatur.*

do * *sweat men to read and teach them nowhere else: cer-
tainly it is most manifest, that these men love their own pri-
vate gains, more then the common good of the people. But
now seeing by the hand of God, a Kingdom is turned into a
Commonwealth, and Tyranny into freedom, we judge it
most prejudicial to the common good of a Commonwealth, that
these two Universities should make a Monopoly of Humane
Learning to themselves, especially (as is said) seeing they
say, no body can well understand or teach the Scriptures with-
out it; and so by reason of this their incroachments, against
the rule of love, through the former Grants of Popes and
King's, all men should be necessitated to send their children
hither from all parts of the Nation, some scores or hundred
miles, for liberal education, to the great trouble and charge
of Parents: especially this considered, that the Universities
usually, have been places of great licentiousness and profane-
ness, whereby it often comes to pass, that Parents sending
them children far from them, young and hopeful, have for all
their care and cost, after several yeers received them back
again with their tongues and Arts, proud, profane, wicked, ab-
ominable, and incorrigible wretches.*

Wherefore doubtless it would be more suitable to a
Commonwealth (if we become so indeed, and not in word
only) and more advantageous to the good of all the peo-
ple, to have Universities or Colledges, one at least in every
great town or City in the Nation, as in London, York, Brisbaw,
Excester, Norwich, and the like; and for the State to allow
to these Colledges an honest and competent maintenance, for
some godly and learned men to teach the Tongues and Arts,
under a due reformation. And this the State may the bet-
ter do (by provision out of every County, or otherwise, as shall
be judged best) seeing there will be no need of indowment
of Scholarships, inasmuch as the people having Colledges in
their own cities, neer their own houses, may maintain their
children at home, whilst they learn in the Schools; which
would be indeed, the greatest advantage to learning that can
be thought of.

3. It would also be considered, whether it be according
to

to the word of God, that youth should spend their time, only in reading of books, whilst they are well, strong, active, and fit for business. For commonly it so falls out, that youth lose as much by idleness, as they gain by study. And they being only brought up to read books, and such books as openly containe wrangling, jangling, foolish, and unprofitable Philosophy, when they have continued any long time in the University in these unwarranted courses by God, they are commonly in the end, fit for no worthy employment either in the world, or among the faithfull.

To remedy which great evil, Colledges, being (as hath been spoken) dispersed through the great cities and towns of the Commonwealth, it may be so ordered, that the youth (according to *Luthers* counsel) may spend some part of the day in learning or study, and the other part of the day, in some lawful calling, or one day in study, and another in business, as necessity or occasion shall require.

*Luther. libet. de
Instituend. puer.*

And thus shall youth be delivered from that ease and idleness, which fills the hearts of University-Students with many corruptions, and noisome lusts; whilst they fill their heads only with empty knowledge and foolish notions; whereby neither can God be glorified, nor their neighbour profited.

9. And if this course were taken in the disposing and ordering Colledges and studies, it would come to pass that many would learn them, where one learns now, and also by degrees, many men, (on whom God shall please to pour forth his Spirit) may grow up to teach the people, whilst yet they live in an honest calling and employment, as the Apostles did. And this would give them great efficacy and power in teaching, whilst they lived by faith, through their honest labour, and were delivered from the mischief of idleness: But and if the faithfull shall desire any one, that is more apt to teach, and hath received a greater measure of the anointing, then his brethren, to spend more of his time in the word and prayer, then his calling will afford, at such times they ought to supply him: and the law of love in the hearts of the faithfull, will be law enough in this matter, without calling in the aide of the Magistrate.

And

And by this means; may the chargeable and burdensome maintenance of Ministers, by degrees be taken away, and the Church of Christ, and the very nations themselves, be supplied with a more faithful, Christian, and spiritual Ministry; then now it hath, at a far less rate. For God hath promised in the last days, to pour out his Spirit on all flesh, and the sons and daughters, and servants and handmaids shall prophesie, and then shall knowledge cover the earth as waters the seas.

Now for conclusion, I do conceive that none of the faithful and wise, have any just cause to be offended for speaking for the use of humane learning in this reformed way, which the Gospel will permit, seeing by this means these two errors of Antichrist would be dissolved among us; the one of making Universities the fountains of the Ministry; which one thing, is, and will be more and more (as Christs Kingdome shall rise up and prevaile in the world) a millstone about their necks; and the other, of making the Clergy a distinct Set or Order, or Tribe, from other Christians, contrary to the simplicity of the Gospel.

2. Let the faithful consider that this reformed use of Tongues and Arts, justly hath its place in the world. For if all men cannot be Christians (as Paul saith all men have not faith) yet let them be Men, and improved in the use of reason, and sober learning; where by they may be serviceable to the Commonwealth in their age, whilst the Church of Christ hath its own members and officers, through the call of God, andunction of his Spirit onely. For humane learning hath its place and use among humane things; but hath no place nor use in Christs Kingdome, as hath been sufficiently proved.

And thus, have I freely offered my advice for mending things that are amiss; and making strait the things that are crooked in this matter.

* Sufficit autem ut homines de his rebus, (scil. de arithmetica & scientiis) quantum in Schola didicerunt, moverint propter usus humanos. August. in act. contr. Felicem.

